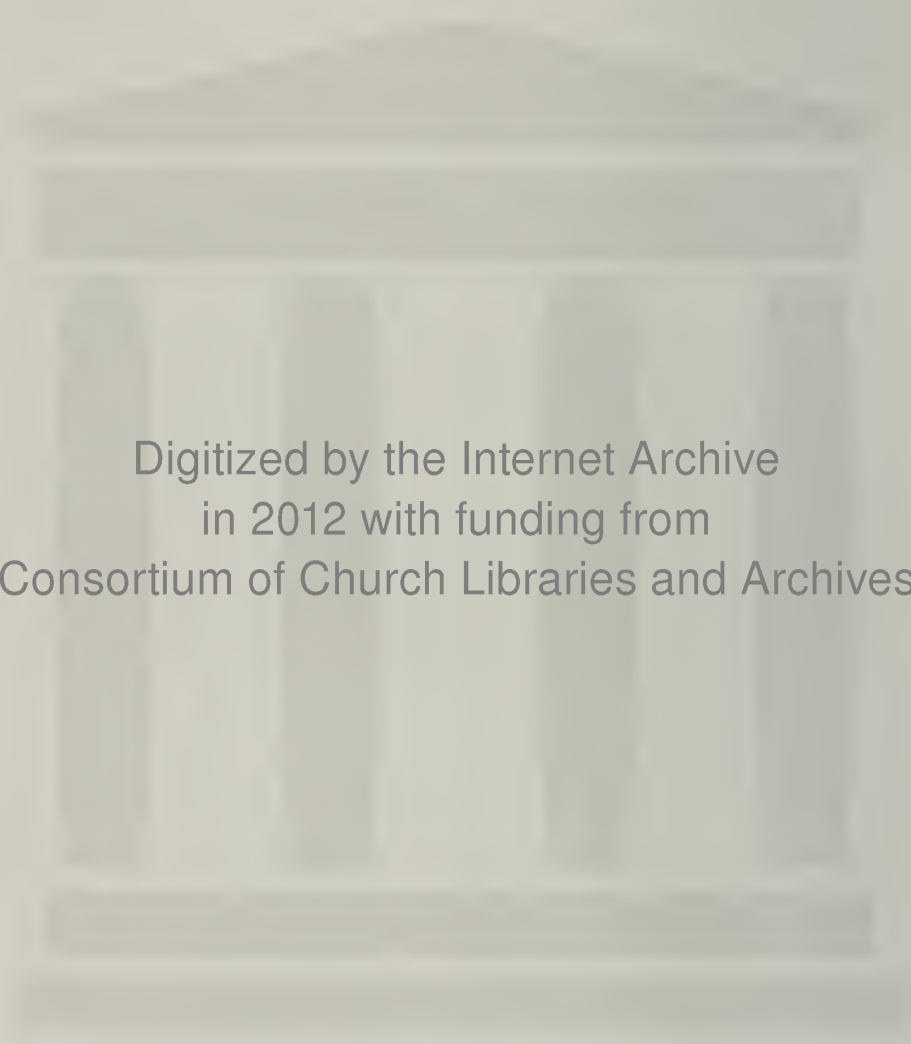






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# REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

*Foreign Missions.*

PRESENTED AT THE

THIRTIETH ANNUAL MEETING,

HELD IN THE

CITY OF TROY, NEW-YORK, SEPT. 11, 12, & 13,

1839.

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" cover*

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1839.

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1839

## MEMBERS OF THE BOARD.

### CORPORATE MEMBERS.

[The names under each State are arranged according to the time of election.]

*Time of  
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- 1813. Gen. HENRY SEWALL, Augusta.
- 1832. ENOCH POND, D. D. Professor in the Theological Seminary at Bangor
- 1836. LEVI CUTTER, Esq. Portland.
- 1838. BENJAMIN TAPPAN, D. D. Augusta.
- 1838. Rev. JOHN W. ELLINGWOOD, Bath.

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- 1820. JOHN HUBBARD CHURCH, D. D. Pelham.
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- 1838. Hon. SAMUEL FLETCHER, Concord.
- 1838. Rev. AARON WARNER, Professor in the Theological Seminary, Gilmanton.

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- 1838. JOHN WHEELER, D. D. President of the University, Burlington.
- 1838. Rev. CHARLES WALKER, Brattleborough.

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1826. WILLIAM MAXWELL, Esq. President of Hampden Sydney College.

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1834. Rev. SYLVESTER HOLMES, Cincinnati.

1832. GEORGE E. PIERCE, D. D. President of the Western Reserve College, Hudson.

**Indiana.**

1838. ELIHU W. BALDWIN, D. D. President of Wabash College, Crawfordsville.

**Michigan.**

1838. EUROTAS P. HASTINGS, Esq. Detroit.

*The following persons have been corporate members and are deceased.*

[The names under each State, are arranged according to the time of decease. The year denoting the decease of the members, is that ending with the annual meetings in September or October.]

*Time of Election.**Time of Decease.***Maine.**

1813. JESSE APPLETON, D. D.

1820.

1826. EDWARD PAYSON, D. D.

1828.

**New Hampshire.**

1830. Hon. GEORGE SULLIVAN.

1833.

*Massachusetts.*

1810.	SAMUEL SPRING, D. D.	1819.
1810.	SAMUEL WORCESTER, D. D.	1821.
1818.	ZEPHANIAH SWIFT MOORE, D. D.	1823.
1811.	JEDIDIAH MORSE, D. D.	1826.
1812.	Hon. WILLIAM PHILLIPS,	1827.
1810.	JOSEPH LYMAN, D. D.	1828.
1812.	Hon. JOHN HOOKER,	1829.
1822.	SAMUEL AUSTIN, D. D.	1831.
1812.	JEREMIAH EVARTS, Esq.	1831.
1831.	ELIAS CORNELIUS, D. D.	1832.
1823.	BENJAMIN B. WISNER, D. D.	1835.
1818.	Hon. WILLIAM REED.	1837.

*Connecticut.*

1810.	TIMOTHY DWIGHT, D. D., LL. D.	1817.
1810.	Gen. JEDIDIAH HUNTINGTON,	1819.
1810.	JOHN TREADWELL, LL. D.	1823.

*New York.*

1816.	STEPHEN VAN RENSSELAER, LL. D.	1839.
1829.	Col. HENRY LINCKLAEN	1822.
1829.	DIVIE BETHUNE, Esq.	1834.
1812.	JOHN JAY, LL. D.	1829.
1824.	Col. HENRY RUTGERS,	1830.
1826.	Col. RICHARD VARICK,	1831.
1812.	EGBERT BENSON, LL. D.	1833.
1822.	JONAS PLATT, LL. D.	1834.
1826.	WILLIAM McMURRAY, D. D.	1835.
1826.	JOHN NITCHIE, Esq.	1833.

*New Jersey.*

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1823.	EDWARD D. GRIFFIN, D. D.	1833.

*Pennsylvania.*

1812.	ROBERT RALSTON, Esq.	1835.
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*District of Columbia.*

1819.	ELIAS BOUDINOT CALDWELL, Esq.	1825.
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*Maryland.*

1834.	WILLIAM NEVINS, D. D.	1835.
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*Virginia.*

1823.	JOHN H. RICE, D. D.	1831.
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*North Carolina.*

1834.	JOSEPH CALDWELL, D. D.	1835.
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*Georgia.*

1826.	JOHN CUMMINGS, M. D.	1833.
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*Illinois.*

1826.	GIDEON BLACKBURN, D. D.	1839.
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## CORRESPONDING MEMBERS.

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### IN THE UNITED STATES.

*Time of  
Election.*

1819. WILLIAM HILL, D. D., Alexandria, D. C.  
1819. Rev. JAMES CULBERTSON, Zanesville, Ohio.  
1819. JAMES BLYTHE, D. D., South Hanover, Ia.  
1819. JOSEPH C. STRONG, M. D., Knoxville, Tenn.  
1819. Col. JOHN McKEE, Alabama.

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1819. Rev. WILLIAM JOWETT, London.  
1830. Sir RICHARD OTTLEY, formerly Chief Justice of Ceylon.  
1833. Sir ALEXANDER JOHNSTONE, formerly Chief Justice of Ceylon.  
1835. Sir JOHN CAMPBELL, formerly Ambassador at the Court of Persia.  
1839. Sir CULLING EARDLEY SMITH, Hatfield.

#### Scotland.

1819. Hon. KINCAID MAKENZIE.  
1819. RALPH WARDLAW, D. D.

#### India.

1832. JAMES FARISH, Esq.  
1833. EDWARD H. TOWNSEND, Esq.  
1833. G. SMYTTAN, M. D.

#### Ceylon.

1830. Venerable Archdeacon GLENIE.  
1831. JAMES N. MOOYART, Esq.

#### Penang.

1839. Sir WILLIAM NORRIS.







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 Ayers Rev James, Newark, N. J.  
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 Baldwin Noah, East Durham, N. Y.  
 Baldwin Rev Theron, Jacksonville, Ill.  
 Ball Rev Dyer, Singapore, Asia.  
 Ballantine Rev Elisha, Prince Edward, Va.  
 Ballantine Rev Henry, Ahmednuggur, India.  
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 Bardwell, Rev Horatio, Oxford, Ms.  
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 Blanchard Rev Amos, Warner, N. H.  
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 Blood Rev Mighill, Bucksport, Me.  
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 Boardman Rev Elderkin J., Randolph, Vt.  
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 Boardman Rev H. A., Philadelphia, Pa.  
 Boardman Rev John, Douglas, Ms.  
 Boardman Timothy, West Rutland, Vt.  
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 Bogardus Rev Cornelius.  
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 Bolls Matthew.  
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 Bond Elias, Hallowell, Me.  
 Bond Elias, Jr., do.  
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 Boyd Rev Joshua.  
 Boyd Robert, Albany, N. Y.  
 Boynton Rev John, Phippsburg, Me.  
 Brace Rev Joab, Wethersfield, Ct.  
 \*Brace Jonathan, Hartford, Ct.  
 Brace Rev Jonathan, Litchfield, Ct.  
 Brace Rev S. W., Skeneateles, N. Y.  
 \*Brackett Rev Joseph, Rushville, N. Y.  
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 Bradford Rev M. B., Grafton, Vt.  
 Bradley Rev Caleb, Westbrook, Me.  
 Bradley Rev William, New York city.  
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 Walden Ebenezer, Buffalo, N. Y.  
 Wallace Rev B. J., York, Pa.  
 Wallace William, Newark, N. J.  
 Walker Mrs Ann D., Chester, Vt.  
 Walker Rev Charles.  
 Walker Rev Elam H., Danville, N. Y.  
 Walker William, Taneytown, Md.  
 \*Walton Rev William C., Hartford, Ct.  
 Walworth Reuben H., Saratoga Springs, N. Y.  
 Warburton John, Hartford, Ct.  
 Ward A., Kingsboro', N. Y.  
 Ward Asa, Boston, Ms.  
 Ward Rev Ferdinand D. W., Madura, India.  
 Ward Rev James W., Abington, Ms.  
 Ward Mrs Hetta L., do.  
 Ward Rev Jonathan, Brentwood, N. H.  
 Ward Lebbeus B., Montreal, L. C.  
 Ward Levi, Jr., Rochester, N. Y.  
 Ware Rev Samuel, Deerfield, Ms.  
 Waring Rev Hart E., East Burn, N. Y.  
 Warner Rev James F., Athol, Ms.  
 Warner Wyllis, New Haven, Ct.  
 Warren Rev Charles J., Canterbury, Ct.  
 Warren Lyman M., La Pointe, L. S.  
 Warren William L. F., Saratoga Springs, N. Y.  
 Washburn Rev Asahel C., Suffield, Ct.  
 Washburn Horace B., Hartford, Ct.  
 \*Washburn Rev Royal, Amherst, Ms.  
 Washburn Rev Samuel, Greenfield, Ms.  
 Waterbury Rev Calvin, Gilbertsville, N. Y.  
 \*Waterbury Rev Daniel, Delhi, N. Y.  
 Waterbury Rev Jared B., Hudson, N. Y.  
 Waterbury Mrs Eliza S., do.  
 Waterman Rev Thomas T., Philadelphia, Pa.  
 Waters Rev John.  
 Watkinson David, Hartford, Ct.  
 Webster Rev Augustus, Georgetown, D. C.  
 Webster Rev Charles, Trenton, N. J.  
 Weddell P. M., Cleaveland, O.  
 Weed Rev Henry R., Wheeling, Va.  
 Weed Stephen, Binghamton, N. Y.  
 Weeks William R., D. D., Newark, N. J.  
 Weidman Rev Paul, Schoharie, N. Y.  
 Wellman Rev Jubilee, Westminster, Vt.  
 Wells Rev Edwin E., Fort Covington, N. Y.  
 Wells Rev Elijah D., Lawrenceville, Pa.  
 Wells Gaylord, Harwinton, Ct.  
 Wells Horace, Hartford, Ct.  
 Wells Rev Ransford, Newark, N. J.  
 West Rev Nathan, North East, Pa.  
 West Silas, Binghamton, N. Y.  
 Westbrook C. D., D. D., New Brunswick, N. J.  
 Westfall Rev S. V. E., Union, N. Y.  
 Weston Rev Isaac, Cumberland, Me.  
 Weston Rev James, Lebanon, Me.  
 Wheeler Rev Abraham, Meredith Village, N. H.  
 Wheeler Edward.  
 Wheeler Rev Melancthon G., Conway, Ms.  
 Wheelock Rev S. M., Derby, Vt.  
 Whelpley Rev Samuel W.  
 Whipple Charles, Newburyport, Ms.  
 Whipple Levi, Putnam, O.  
 White Rev Charles, Owego, N. Y.  
 White Rev Elipha, John's Island, S. C.  
 White Henry, New Haven, Ct.  
 White Rev Jacob, Lyndeboro', N. H.  
 White Rev Morris E., Southampton, Ms.  
 White Rev Seneca S., Marshfield, Ms.  
 White Rev William C., Orange, N. J.  
 Whitehead Rev Charles, Summerville, N. J.  
 Whitehead Mrs T. G., do.  
 Whitehead John, Newark, N. J.  
 Whiteside Thomas J., Champlain, N. Y.  
 Whitlaw Charles, London, Eng.  
 Whiting Rev Francis L., New Haven, Vt.  
 Whiting Rev George B.  
 Whitney Rev John, Waltham, Ms.  
 Whitney Paul, Boston, Ms.  
 Whiting Rev Joseph, Cleaveland, O.  
 Whiting Rev Russell, Wyoming, N. Y.  
 Whitman Rev Alphonso L., East Brewer, Me.  
 Whitmore Rev Roswell, Killingly, Ct.  
 Whitmore Rev Zalva, North Guilford, Ct.  
 Whiton Rev J., Enfield, Ms.  
 Whiton Rev John M., Antrim, N. H.  
 Whiton Rev Otis C., Scotland, Ct.  
 Whittemore Dexter, Fitzwilliam, N. H.  
 Whittemore Rev Wm. H., Southbury, Ct.  
 Whittlesey Rev Joseph, Berlin, Ct.  
 Whittlesey Martin, New Preston, Ct.  
 Wickes Rev Thomas, do.  
 Wickes Rev Thomas S., Ballston Spa, N. Y.  
 Wickes Rev Van Wyck, Troy, N. Y.  
 Wickham D. H., New York city.  
 Wickham Rev J. D., Manchester, Vt.

- Wicks William, Norwalk, Ct.  
 \*Wight Henry, D. D., Bristol, R. I.  
 Wilcox Rev Chauncey, North Greenwich, Ct.  
 Wilcox Rev L.  
 \*Wilcox Loammi, Elbridge, N. Y.  
 Wilcox Rev William I.,  
 Wild Rev Daniel, Brookfield, Vt.  
 Wilder I. C., Newfane, Vt.  
 Wilder Rev John, Michigan.  
 Wilks Rev Henry, Montreal, L. C.  
 Wilks Rev Mark, Paris, France.  
 Willard John, Albany, N. Y.  
 Willey Rev Isaac, Goffstown, N. H.  
 Williams Rev Aaron, Falls of Beaver, Pa.  
 Williams Rev Abiel, Dudley, Ms.  
 Williams Eliphalet, Northampton, Ms.  
 \*Williams Rev Solomon, do.  
 Williams Frank, Hartford, Ct.  
 Williams John, Jr., Salem, N. Y.  
 Williams Rev Joshua, Newville, Pa.  
 \*Williams Rev Samuel P., Newburyport, Ms.  
 Williams Thomas, Richmond, N. Y.  
 Williams Thomas W., 2d, Norwich, Ct.  
 Williams Miss Lucinda M., Norwich, N. Y.  
 Williams William, Jr., Norwich, Ct.  
 Williams Rev William, Exeter, N. H.  
 Williams William, Tonawanda, N. Y.  
 Williams William, Cleveland, O.  
 Williams William Stonington, Ct.  
 Williams Rev William H., Tuscaloosa, Ala.  
 Williamson Rev Abraham, Elizabethtown, N. J.  
 Williamson Rev. Samuel L., Covington, Ten.  
 Willis Rev Erasmus D., Eaton, N. Y.  
 Williston Rev David H., Tumbidge, Vt.  
 Williston Rev Payson, East Hampton, Ms.  
 Williston Samuel, do.  
 Williston Seth, D. D., Durham, N. Y.  
 Williston Timothy, Kirkland, N. Y.  
 Wilson Rev Abraham D.  
 Wilson Rev Alexander, Oak Hill, N. C.  
 Wilson Daniel, D. D., Calcutta.  
 Wilson Rev David, Rupert, Vt.  
 Wilson Rev George S.  
 Wilson H., Charleston, S. C.  
 \*Wilson Rev James, Providence, R. I.  
 Wilson Rev J. Leighton, Cape Palmas, Africa.  
 Wilson Mrs Martha, Cooperstown, N. Y.  
 Wilson Rev Samuel B., Fredericksburg, Va.  
 Winans Elias, Elizabethtown, N. J.  
 Wing Rev C. P., Monroe, Mich.  
 Wing Austin E., do.  
 Winn Rev John, St. Mary's, Ga.  
 Winslow Rev Hubbard, Boston, Ms.  
 Winslow Rev Miron, Madras, India.  
 Winslow Richard, Stuyvesant, N. Y.  
 Winslow Robert F.  
 Winter Rev John S., Ossipee, N. H.  
 Wisner Rev William, Ithaca, N. Y.  
 Withington Rev Leonard, Newbury, Ms.  
 Wood Rev George W., Singapore, Asia.  
 Wood Rev Henry, Hanover, N. H.  
 Wood Rev James, Virginia.  
 Wood Rev Jeremiah, Mayfield, N. Y.  
 Wood Rev Joel, Greenfield, N. Y.  
 \*Wood S., D. D., Boscawen, N. H.  
 Woodbridge Rev Henry H., South Canaan, Ct.  
 \*Woodbridge Jahleel, South Hadley, Ms.  
 Woodbridge Rev Jonathan E., Ware, Ms.  
 Woodbridge John, D. D., New Hartford, Ct.  
 Woodbridge Rev. Sylvester, Auburn, N. Y.  
 \*Woodbridge Rev William, Hartford, Ct.  
 Woodbridge William C., Europe.  
 Woodbury Rev Benjamin, Plain, O.  
 Woodbury Rev James T., Acton, Ms.  
 Woodbury Rev Silas, Kalamazoo, Mich.  
 Woodhull Mrs Cornelia, Longmeadow, Ms.  
 Woodruff Rev Horace.  
 Woodruff Rev Richard, South Brookfield, Ms.  
 Woods Rev John, Newport, N. H.  
 Woods Rev Leonard, Jr., Brunswick, Me.  
 Woodward Rev James W., Shrewsbury, Ms.  
 Woodworth John, Albany, N. Y.  
 Woodworth Roswell, New Lebanon, N. Y.  
 Woolsey William W., New York city.  
 Woolsey Edward J., New Haven, Ct.  
 Wooster Rev Benjamin, Fairfield, Vt.  
 Worcester Rev Isaac R., St. Johnsbury, Vt.  
 Worcester Rev John H., do.  
 Worcester Rev Leonard, Littleton, N. H.  
 Worcester Rev Samuel A., Park Hill, Ark.  
 Worcester Rev Samuel M., Salem, Ms.  
 Wright Rev Alfred, Choctaw Nation.  
 Wright Rev Chester, Hardwick, Vt.  
 Wright Rev E. B., Springfield, Ms.  
 Wright John, Pittsburgh, Pa.  
 Wright Rev Worthington, Woodstock, Vt.  
 Wyckoff Isaac N., D. D., Albany, N. Y.  
 Wyckoff Mrs Jane K., do.  
 Wynkoop Rev Jefferson, New York city.  
 Wynkoop Rev P. S., Ghent, N. Y.  
 Yale Rev Calvin, Martinsburgh, N. Y.  
 Yale Rev Cyrus, New Hartford, Ct.  
 Yates Andrew, D. D., Schenectady, N. Y.  
 Yates Rev John.  
 Yeomans Rev John W., Trenton, N. J.  
 Yeomans Rev N. T., Royalton, N. Y.  
 Young Rev John C., Danville, Ky.  
 Young Rev John K., Meredith Bridge, N. H.  
 Youngblood Rev William, Borneo.  
 Younglove Rev J. L., Hillsboro', N. J.  
 Younglove Lewis, Union Village, N. Y.  
 Zabriskie Rev J. L., Hillshoro', N. Y.



# MINUTES

OF THE

## THIRTIETH ANNUAL MEETING.

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THE Thirtieth Annual Meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the Lecture Room of the Presbyterian Church in First Street, in the city of Troy, New York, beginning on Wednesday the 11th day of September, 1839, at 10 o'clock A. M., and continued by adjournment till Friday the 13th, 2 o'clock P. M.

### CORPORATE MEMBERS PRESENT.

CALVIN CHAPIN, D. D.	THOMAS MCAULEY, D. D. LL. D.
ELIPHALET NOTT, D. D., LL. D.	THEODORE FRELINGHUYSEN, LL. D.
HENRY DAVIS, D. D.	JUSTIN EDWARDS, D. D.
JEREMIAH DAY, D. D., LL. D.	JOHN TAPPAN, Esq.
HON. CHARLES MARSH,	HENRY HILL, Esq.
JOHN COTTON SMITH, LL. D.	HON. SAMUEL T. ARMSTRONG,
LEONARD WOODS, D. D.	RUFUS ANDERSON, D. D.
WILLIAM ALLEN, D. D.	REV. DAVID GREENE,
JOSHUA BATES, D. D.	ENOCH POND, D. D.
SAMUEL HUBBARD, LL. D.	NOAH PORTER, D. D.
DAVID PORTER, D. D.	ORRIN DAY, Esq.
JOHN CODMAN, D. D.	REV. WILLIAM J. ARMSTRONG,
NATHANIEL W. HOWELL, LL. D.	REV. NEHEMIAH ADAMS,
NATHAN S. S. BEMAN, D. D.	BENJAMIN TAPPAN, D. D.
JOHN WHEELER, D. D.	GEORGE E. PIERCE, D. D.
REV. CHALES WALKER,	ELIHU W. BALDWIN, D. D.
JOEL HAWES, D. D.	MARK HOPKINS, D. D.
HON. JOSEPH RUSSELL,	WILLIAM W. CHESTER, Esq.
ELISHA YALE, D. D.	MARK TUCKER, D. D.
REV. DAVID MAGIE,	



## HONORARY MEMBERS PRESENT.

*Maine :—*

Rev. John W. Chickering, Portland;  
Rev. John Maltby, Bangor;

*Vermont :—*

Rev. James Anderson, Manchester;  
Rev. Joseph Steele, Castleton;  
Thomas A. Merrill, D. D., Middlebury;  
Prof. John Hough, Middlebury College;  
Rev. Horatio N. Graves, Townsend;  
Rev. Willard Child, Pittsfield;  
Rev. David Wilson, Rupert;  
Rev. Chester Wright, Hardwick;  
Rev. Daniel D. Francis, Benson;  
Rev. Ezra Jones, Dorset;  
Rev. Edward W. Hooker, Bennington;  
Rev. William Mitchell, Rutland;  
Rev. Dana Lamb, Bridport;  
Rev. Levi O. Birchard, Shoreham;  
Rev. Amos Foster, Putney.

*Massachusetts :—*

Rev. Daniel Crosby, Charlestown;  
Rev. Artemas Boies, Boston;  
Rev. Dana Goodsell, Plainfield;  
Aaron M. Colton, Andover;  
Rev. Eber L. Child, Richmond;  
Rev. Horatio N. Brinsmade, Pittsfield;  
Rev. Caleb B. Elliott, East Millbury;  
Rev. Mark A. H. Niles, Marblehead;  
Rev. Tertius S. Clarke, Stockbridge;  
Rev. Morris E. White, Southampton;  
Rev. Alexander W. McClure, Malden;  
John W. Allen, Northampton.

*Rhode Island :—*

William B. Spooner, Providence.

*Connecticut :—*

Rev. Erastus Scranton, Burlington;  
Rev. Thomas Punderson, Huntington;  
Rev. Noah Coe, Greenwich;  
Rev. Abel K. Hinsdale, Torrington;  
Rev. S. B. S. Bissell, Norwalk;  
Rev. John H. Pitcher, Washington;  
Matthew Hubbell, Norwalk;  
Rev. Mark Mead, Greenwich;  
Jonathan Edwards, Esq., Hartford.

*New York :—*

Absalom Peters, D. D., New York city;  
William Patton, D. D. do.  
Rev. Benjamin Labaree, do.  
Rev. R. S. Cook, do.  
Israel Smith, Esq., Albany;  
Rev. Edward N. Kirk, do.  
Timothy Fassett, Esq., do.  
Rev. Edward D. Allen;  
William D. Snodgrass, D. D., Troy;  
Amatus Robbins, M. D., do.  
Thomas W. Blatchford, M. D. do.  
Rev. Erastus Hopkins, Troy;  
Micah J. Lyman, Esq., do.  
E. Rand, Esq. do.  
T. B. Bigelow, Esq., do.  
Sumner J. Strong, do.  
Rev. Fayette Shipperd, do.  
Duncan Robertson, Kingsborough;  
Charles Mills, do.  
Willard C. Mills, do.  
Uriah M. Place, do.  
E. C. Delavan, Esq., Ballston;  
Rev. Chauncey Eddy, Saratoga Springs;  
Rev. Darius O. Griswold, do.  
Daniel L. Lum, Geneva;  
Rev. Philip C. Hay, D. D., do.  
Rev. Edwards A. Beach, Groton;  
Rev. John Thompson, Granville;  
Rev. Sylvester Eaton, Poughkeepsie;  
Rev. Ephraim H. Newton, Cambridge;  
Nelson Simpson, Esq., do.  
John J. Dana, Esq., do.  
Rev. Philo F. Phelps, Lansingburgh;  
Rev. Samuel W. Brace, Skaneateles;  
Rev. Benj. H. Pitman, Esperance;  
Rev. Lewis Kellogg, Whitehall;  
Rev. J. Noble, Schaghticoke;  
Rev. David A. Jones, Schuylerville;  
Gurdon Grant, Esq., West Troy;  
A. Crosby, Cambridge;  
Samuel J. Spear, Lansingburgh;  
Rev. Benj. Van Zandt, Union Village  
Rev. Julius Doane, Ira;  
Andrew Yates, D. D., Shenectady;  
Rev. A. B. Lambert, Salem;  
Rev. John P. Knox, Nassau,  
Rev. Frederick E. Cannon, Geneva;  
Rev. Absalom K. Barr, La Fayette;  
Rev. Francis Jones, Sauquoit;  
Rev. Ebenezer Seymour, Bloomfield;  
Clarkson J. Crosby, Watervliet;

Rev. Reuben Smith, Waterford ;  
 Rev. Alanson B. Chittenden, Clifton  
 Park;  
 Rev. Arthur Burtis, Binghamton;  
 Rev. Joel Wood, Greenfield;  
 Rev. A. N. Kittle, Stuyvesant;  
 Rev. John Gray, Schoodack;  
 Rev. Sylvester Woodbridge, Auburn;  
 Rev. George E. Delavan, Sherburne;  
 Rev. Lewis Bond, Plainfield;  
 Rev. J. M. Ogden, Chatham;  
 Rev. David L. Ogden, Whitesborough;  
 Rev. Jed. L. Stark, Canajoharie;  
 Rev. M. La Rue P. Thompson, Canan-  
 daigua;  
 Rev. Robert W. Condit, Oswego;  
 H. H. Seely, Esq., Geneva;  
 Joshua W. Elmore, Esq., Sherburne;  
 Rev. James Stevenson, Florida;  
 Rev. C. L. Van Dyck, Marbletown;  
 Nehemiah Huntington, Peterboro',  
 Rev. John F. Scovill, Glenn's Falls;

*New Jersey :—*

Rev. Asa Hillyer, D. D., Orange;  
 Rev. Clifford S. Arms, Madison;  
 Rev. Robert Street, Connecticut Farms;  
 Rev. J. S. Gallagher, Orange;  
 Rev. Ansel D. Eddy, Newark.

*District of Columbia :—*

Rev. Joshua N. Danforth, Alexandria.

*Illinois :—*

Rev. Dirck C. Lansing, D. D., Bond co.  
 Rev. John Blatchford, Chicago.

*Western Asia :—*

Rev. Eli Smith, Beyroot;  
 Rev. George B. Whiting, Jerusalem;  
 Rev. H. J. Van Lennep, Smyrna.

ORGANIZATION.

The Hon. John C. Smith, President of the Board, took the Chair, and the meeting was opened with prayer by the Rev. Dr. Bates.

Rev. B. B. Edwards was appointed assistant recording secretary *pro tempore*.

The recording secretary then read the minutes of the last annual meeting.

Rev. Drs. Beman, Snodgrass, Pond, Rev. Messrs. Wm. J. Armstrong and C. Eddy were appointed a committee of arrangements.

REPORT OF THE TREASURER.

The Treasurer read his report as examined and approved by the auditors, which was referred to a committee, consisting of the Hon. N. W. Howell, Hon. Joseph Russell, and Orrin Day, Esq., who subsequently reported that it be approved and adopted; which was done.

REPORT OF THE PRUDENTIAL COMMITTEE.

An Abstract of the Annual Report of the Prudential Committee was then read by the secretaries for correspondence, and the several portions of the report were referred to committees for examination, as follows :—

That on the Home Department and Summary, Rev. Dr. D. Porter, Rev. Messrs. C. Eddy, and J. S. Gallagher ;—



That portion relating to missions in Southern Africa, Western Africa, Greece, and Turkey, to Rev. Drs. Davis and Patton and Rev. Sylvester Eaton ;—

That portion relating to Cyprus, Syria, and the Holy Land, and the Nestorians and Mohammedans of Persia, to Rev. Dr. Wheeler, Rev. E. N. Kirk, and Timothy Fassett, Esq. ;—

That portion relating to the Mahrattas and the Tamul people, to Rev. Drs. Bates and Lansing and Rev. Noah Coe ;—

That portion relating to China, south eastern Asia, and Oceanica, to the Rev. Dr. Allen, Rev. A. Boies, and Rev. T. S. Clarke ;—

That portion relating to the mission to the Sandwich Islands to Rev. Dr. Woods, Rev. Prof. Hough, and Rev. E. Hopkins ;—

That portion relating to the missions to the North American Indians, to Rev. Drs. Day and Tucker and Hon. Joseph Russell.

These committees subsequently reported in favor of the adoption of the parts of the annual report respectively submitted to them, with some alterations, and they were adopted by the Board.

#### RETURNED AND DISABLED MISSIONARIES.

The following statement respecting returned and disabled missionaries, was read by Dr. Anderson.

The Prudential Committee have had occasion to know, that among portions of the community there has been a feeling as if the committee had not made sufficient provision, in some cases, for the wants of disabled missionaries returned to this country. Not being aware how extensive this feeling is, nor what evil may grow out of it, the committee make a brief general statement that they may have the benefit of such suggestions as their fathers and brethren in the Board shall think it useful to make.

The Committee think they have a right always to presume on the candor and frankness of the returned missionary. Should there chance to be a deficiency in this respect, or an excess of diffidence in making known his circumstances, it is thought safe to presume that there will be personal friends, or friends to the cause, who will see that the necessary representations are made. So far as the committee are informed, there has never been any case of importance, or not more than one, where, from one or the other of these sources, they have not received seasonable and sufficient information.

An instance is not recollected, where a returned disabled missionary or assistant missionary has applied for a grant of money, and it has not been made ; and always the grant has been such as appeared to satisfy the individual it was designed to relieve. In the very cases concerning which the complaints known to the Committee were made, there is ample proof that the missionaries themselves had entire confidence in the disposition of the Committee to relieve their wants. If the returned disabled missionary, because he cannot promote the work of Christ by laboring in the missionary field, chooses to promote it in another way,—by economy carried beyond the ordinary usages of christian society, by a retired and simple mode of living, by abstaining, and with obvious benefit to his health, from those luxuries of life which, by their commonness among, us have come to be reckoned as necessities,—is this a case for the interference of the Committee ? In the very case, however, alluded to in these remarks, the individual, while living in this manner, with this commendable motive, had a written authority to draw on the Treasurer of the Board for a sum of money, which was suffered to lie long in his hands.

Still it is very possible there may have been practical errors in this department of the responsibilities and duties of the Committee, and there may also be errors in theory. The Rules which govern the Committee in this matter, are the 8th and 9th of the Fifth section, entitled “ Missionaries of the Board and their Widows and Children.”

This paper was referred to a committee consisting of Rev. Drs. Woods, N. Porter, and Merrill, and Rev. Messrs. Punderson and Chickering ; who subsequently made the following report which was approved and adopted by the Board.



It is well known that those missionaries, who are, by bodily infirmity, prevented from pursuing the missionary work, are often the subjects of severe mental suffering, and are in a condition which is in various respects suited to excite the tenderest sympathies of all who are acquainted with their case. And it is very gratifying to see, that such sympathies exist, and that the christian community generally cherish feelings of the sincerest affection and kindness towards those servants of Christ, who have been brought into these afflictive circumstances. And when your committee read the regulations of the Board relative to this subject, they are happy to see, that those regulations manifest the same tender affection and sympathy towards disabled missionaries, and the widows of missionaries, and enjoin it upon the Prudential Committee as a standing and special duty, to make such grants towards their support, as their circumstances shall require and as shall best comport with the missionary character, and the interests of the missionary cause. And in the judgment of your committee there is abundant reason to believe that the Prudential Committee, together with the executive officers of the Board, have in all the cases referred to, scrupulously conformed to the above mentioned regulations, and have left nothing undone which either justice or benevolence required to be done.

In view of the whole subject your Committee recommend the adoption of the following resolutions.

1. That this Board regard disabled missionaries and the widows of missionaries with peculiar sympathy and kindness.

2. That in the judgment of the Board, the regulations already adopted in relation to this subject, and printed in 1835, are sufficiently particular and full, and that no additional regulations are called for.

3. That this Board have the utmost reason to believe, that the Prudential Committee together with the Secretaries and Treasurer, have, in accordance with the above named regulations, done all in their power to alleviate the sufferings of disabled missionaries, and the widows of missionaries, and to minister to their comfort.

4. That it is no more than reasonable to expect, as suggested in the statement of the Prudential Committee, that disabled missionaries and the widows of missionaries, or their particular friends, will take care to give all necessary information respecting their circumstances, so that the Prudential Committee may be able to do whatever justice and charity shall require.

#### LIMITING THE EXPENSES OF THE MISSIONS.

A paper was read by Dr. Anderson on limiting the expenses of the missions and on the receipts of the Board.

At the annual meeting of the Board in Newark, two years ago, the Board adopted the following regulations, viz :—

1. "It shall be the duty of the Prudential Committee to assign a limit to the annual expenses of each mission.

2. "It shall be the duty of the several missions to furnish the Prudential Committee, annually, and as far as possible in detail, with a schedule of their probable necessary expenditures, in season to permit the schedule to be acted upon by the committee, and the results of their deliberations made known to the missions, before the time for the expenditure arrives."

It is easy to show why it was not so necessary at first to affix limits to the expenditures of its missions, as it has at length become.

Thirty years have elapsed since the Board commenced its operations. In fifteen of these years there has been a balance in the Treasury, and in fifteen of the years there has been a debt. In all of the first twelve years there were balances on hand; the other three, in which there were such balances, were the 16th, 22d and 23d years, or 1826, 1832 and 1833. The greatest amounts in the Treasury at the end of any year, were between the years 1813 and 1820, when they varied from 12,000 to 23,000 dollars. This was owing to the infancy of the missions, which rendered it difficult to expend a large sum judiciously upon them—a subject on which we shall have occasion to say more in the sequel.

For the thirteen years subsequent to 1822, the Board was in debt at the expiration of ten of the years, but the debts did not average more than 8,500 dollars.

The experience of the Board, therefore, during its first twenty-five years, did not warrant any serious apprehension of danger in leaving the several missions to exercise a discretion, under general directions from the committee, as to the amount of their annual expenditures.

But in the year 1836, the expenditures of the Board rose from \$163,000 (using only the round numbers,) which was the expenditure of the previous year, to \$210,000; and the debt from \$4,600 to \$38,800. The expenditures of the year 1837 were \$254,000, or \$91,000 more than the receipts of the previous year, and the debt \$41,000. Had not the receipts of the Board, in that year of general gloom and bankruptcy in the country, exceed-



ed those of the previous year by more than \$75,000, the Board would have met at Newark under the overwhelming load of a debt amounting to the sum of \$117,000! Let us praise the Lord for his goodness. Especially ought we to be grateful, when we remember that in the two previous years,—when every body was supposed to be growing rich and when all felt so, and notwithstanding earnest appeals from the missionaries and the committee,—there was really no increase in the receipts. Had the patrons of the Board contributed no more in that year of commercial disaster and distress, than they did in the two years of plenty immediately preceding, the missions, without a miracle of mercy, would have suffered all but starvation and ruin. For, how could the Board, in such circumstances, have had credit in the commercial world enough to be allowed to draw its bills of exchange on London in sufficient sums to supply their wants; or, resorting to the only other mode of remittance, where could it have procured specie when there was none in the market to be had?

Moreover, had not the committee, in the summer of 1837, reduced the expenses of the missions forty thousand dollars, the debt last year, instead of being only 35,000 dollars, would have been 75,000.

The committee have never designed to blame the missions for this increase in their expenditures, nor are they deserving of censure. The state of the case is this. At the commencement of a mission, circumstances for a time put limits, and often very narrow limits beyond the personal expenses of the missionaries, to a judicious expenditure on their part. They have no knowledge of the language, no press, no schools, no native helpers. They need money only for food, clothing, shelter, occasional tours, and teachers in the language. But in process of time there is a great change in their circumstances. Becoming conversant with the language of the people, they begin to preach the gospel, and need houses of some sort to preach in, which, at the least, the natives must have help in erecting. They prepare books, and need a printing establishment. They have a printing establishment, readers, and a demand for books, and need paper, ink, and workmen. They have christian schools, boarding schools, perhaps a seminary for training up native helpers, which they feel it important to foster. They have pious native helpers, and must give them employment. All around are calls for schools, for books, for preaching tours, for new stations, for more laborers, for more and more extended and vigorous operations. In circumstances such as these, it might be judicious, could the funds be obtained, to increase the usual expenditures very considerably. Nay, to the missionaries on the ground, a great increase of expenditure may seem a matter of obvious necessity; and not to make it, they might feel to be a neglect and exposure of the harvest in the field no better than a waste of money, labor, and influence. And yet, in the actual state of the treasury,—as better known to the committee than it can be to them,—such an increase of expenditure, even to avoid such evils, may involve other and greater evils which ought on no account to be incurred.

Now about the years 1835 and 1836, many of the missions felt themselves impelled to enlargement by motives like these. These motives have continued to increase in number and power; and at the present time they are especially operative. The number of the missions, too, is now so great that a small increase in the expenses of each, makes a large sum in the gross. And such is their distance from each other, that they cannot act in concert; and such their distance from the seat of the Board's operations, that a long time is required to modify their expenditures in case of an emergency. There is no way, therefore, now to prevent the serious and even calamitous evil of an overdrawn treasury, but by assigning bounds to the annual expenditure of each mission, which must not be exceeded.

Such a limitation has accordingly been placed upon the expenditures of the several missions, based in general upon estimates received from them.

The whole amount of appropriations for the current expenses of the next year, which must unavoidably be met, is \$244,983. To this sum add \$20,000 for sending forth missionaries under appointment, and \$19,173 for paying the existing debt; and the sum is \$284,156.

We may be sure that the missions will all expend the sums allotted to them; for, almost universally, they feel the need of greater sums, and have expressed a desire to have more if possible.

Our *unavoidable expenditures*, therefore, next year, if we send out the missionaries; even without paying the debt, and without making any provision for enlarging the stipends of the missions,—which in many cases are painfully small;—will be \$264,000. Of course, should our receipts next year be what they have been this, and no more,—and they will not be greater without much effort on the part of the friends of the cause,—our debt will rise to \$40,000, and another reduction in the missions, or something equivalent to it will be necessary! Such at least is the view the committee are constrained to take of the future. And with this view they respectfully ask the attention of the Board to the following inquiries of a practical nature, which cannot appear otherwise than important.

1. Shall any reduction now be made in the allowances to the missions?
2. Shall the missionaries now under appointment, or a part of them, be detained?
3. Shall the allowances to the missions continue unabated, and the missionaries be sent forth, and the debt of the Board be so seriously increased? Or,

4. May the committee reasonably hope for an increase of receipts during the ensuing year, that will warrant them in going forward ?

The subject is submitted to the Board with the hope that the committee who shall report upon it, will present their report in such manner, and at such a time, as to insure a full discussion of the subject before any vote is taken.

Nothing short of the \$300,000, so earnestly requested last year, will give proper scope and freedom to the missions, and at the same time make it safe to send out the missionaries now under appointment. If the Board receive but \$244,000, and send forth these brethren, as they ought no doubt to do, we must calculate upon a large debt, and we know not what consequent reductions and evils. If \$300,000 are received, the Board is then placed once more in favorable circumstances for action ; the missions, now cramped for want of means, receive an enlargement of their means ; the new missionaries go forth with greater courage and joy ; the whole system receives an impulse ; and the churches will feel the reaction, far more than they now do, how much more blessed it is to give than to receive.

This paper was committed to the Hon. Mr. Frelinghuysen, Rev. Dr. Yates, Rev. D. Magie, and Rev. A. D. Eddy, who subsequently made the following report, which was discussed at several times during the sessions of the Board, and finally adopted.

The committee on the subject of directing the expenses of the missions report,—

That they have considered the important matters involved in the four distinct inquiries, submitted for their opinion and report, and while they would deplore any serious increase of the debt of the Board, yet they are not prepared to advise a reduction in the allowances to the missionaries, unless individual cases may justify it in the judgment of the Prudential Committee ; nor can they recommend that the missionaries now under appointment or a part of them be detained.

The committee feel encouraged by the past, to hope that the churches of the Redeemer, will not faint or relax their efforts, in seasons of commercial embarrassment ; and that if the members of the Board, if the pastors of the churches who are present shall more prayerfully realize their responsibilities, and return from this season of christian fellowship and privilege, bearing on their hearts and to their brethren the claims of a perishing world, the committee indulge the humble hope that the means will be provided, and that God will sustain the Prudential Committee to go forward and carry out their plans of benevolence.

#### MISSIONARY HOUSE.

A document was read by Mr. Greene relating to the *Missionary House*, which was referred to a committee consisting of Rev. Drs. Hawes and Patton, and Rev. Messrs. Eaton, White, and McClure. The document in an abridged form is given below.

At the last annual meeting of the Board the Prudential Committee stated that arrangements and contracts had been made for erecting a Missionary House for the more safe and convenient transaction of the business of the Board ; and that progress had then been made in the work. The Committee are now able to state that the building was completed about the close of last winter, and the offices of the Treasurer and Secretaries removed to it on the 13th of March. The House is 31 feet by 50, exclusive of two rooms extending in the rear, from the basement, each ten and a half feet by about forty feet.

The materials are of a durable character, and the workmanship such as to give it a plain but neat and substantial appearance. Its location, though central and convenient, is such as to leave it open to the light and air on three sides, while it is well removed from the noise and dust of the more frequented and busy streets. *Pemberton Square*, on which it stands, is surrounded by dwelling houses, from which, in its external appearance, the *Missionary House* does not differ.

The following is a brief description of the several apartments and the uses to which they are appropriated.

On the main floor of the building, in the front and central parts, are two rooms occupied by the Treasurer and his clerk. On the same floor, and in the rear of the building are two rooms occupied by the Secretary having charge of the domestic correspondence and agencies. On the second floor there are, in front, two apartments occupied by the Secretary having charge of the foreign correspondence.



In the rear of this, and on the central portion of this floor is an apartment, occupied as a depository for letters, periodicals, and small packages designed for the missionaries, which may not inappropriately be termed the "*post-office*"—a sort of "distributing office" for the missions, where letters, packages, newspapers, pamphlets, books, &c., designed for the missionaries, are arranged in small apartments, ready to be forwarded to the several missions when opportunities shall occur.

The periodicals of various kinds, religious, literary, and scientific, sent in this manner to the several missionaries, amount, exclusive of the Reports, Missionary Herald, and other publications of the Board, to about 450, at an expense, the last year, after deducting the discount obtained where a number of copies of the same work are taken, of about \$700. By these it is supposed that the missionaries of the Board, embracing about 180 families, are as well supplied with this kind of reading and information, as are the ministers, on an average, in our own country; especially when the fact is considered that many of these families reside in the immediate vicinity of each other, and can each, by exchange, avail themselves of the others publications.

In the same room described above, all the letters written in the Secretary's department are copied into books, principally by an iron copying press, and preserved for future reference.

In the rear of the building on this floor are two rooms, occupied by the Secretary having charge of the correspondence with the Indian missions and the editing of the Missionary Herald. Here are deposited all the newspapers, magazines, and periodicals of every class, received in exchange for the Herald, or purchased for the use of the Board, amounting in all to more than eighty.

In each of the rooms occupied by the Treasurer and Secretaries, are convenient cases for depositing the letters and documents received, and preserving them on file till they accumulate sufficiently to be bound in volumes for reference. The letters received previously to the beginning of the year 1838, from missionaries abroad, and from other correspondents in this and foreign lands, are bound in more than 100 quarto or folio volumes, averaging about three inches in thickness. The letters are classed, and arranged alphabetically, with the necessary indexes to facilitate reference. So that, in the Secretary's department, with the exception of a very few which may have been lost or accidentally destroyed, every letter received from the earlier period of the Board's operations, may now be referred to with little delay or trouble; and thus the history of each mission, and of the persons connected with it, and of each event, so far as embraced in the correspondence, may now be traced in the original documents.

In a similar manner, whatever has been written by the Secretaries to any person, at home or abroad, or to the missions, on any subject, may be ascertained, either from more or less full memoranda, sometimes substituted, in the earlier periods of the Board's history, for complete copies, or else from exact copies which have been almost uniformly taken during the last ten years.

All the letters in the Treasury department, both those received, and copies of those sent, are preserved in a suitable manner for use, should there be a demand for them.

The number of sheets of manuscript received from the missionaries beyond sea, since the last meeting of the Board is 1,369. From the Indian missions 217. Making a total from the missions of 1,586 sheets. Letters received in the course of the domestic correspondence, amount to about 1,200.

The number of letters written to the missions and in the course of the domestic correspondence does not differ very greatly from the number of those received; and, including those in the Treasurer's department, may be judged of by the fact that the amount of postage paid on letters and pamphlets, though a large portion of letters received from beyond sea, and many others, are subject to little or no postage, has been, during the last year, \$946,70.

On the third floor, in front, is a large room, with a smaller one opening from it, appropriated to the Library of the Board. The library now comprises about 1,800 volumes, embracing books, principally of the three following descriptions.

1st. Periodicals, and reports published in this and foreign countries, including those especially which relate to missions and other direct efforts for propagating the gospel. These have been principally received in exchange for the Missionary Herald and other publications of the Board.

2d. Histories, geographies, books of travels, voyages, statistics, &c. relating to the countries where the missions of the Board are established, or where it may probably become the duty of the Board to commence missions; or such as are adapted to give correct information concerning the intellectual and moral condition of different nations, together with histories of former missionary efforts.

3d. Books of a more miscellaneous character, many of them of great value, bequeathed to the Board by the late Mr. Evarts, formerly its Corresponding Secretary. Their value is estimated at \$500, and they embrace somewhat more than that number of volumes.

This library is of great value to the officers of the Board; to missionary candidates who desire to obtain correct information respecting the country, the character, habits, and

condition of the people where they expect to labor, and to spend their lives ; and to various other persons who wish to obtain, for various reasons, similar information. Every year it becomes more obvious that the officers of the Board cannot intelligently, and in a manner satisfactory to themselves, or to the missionaries in foreign lands, edit the publications of the Board, conduct their correspondence, suggest plans, and take the general direction of the missions, without much definite knowledge of the geographical features, the climate, and productions of the countries where the missions are located, as well as of the intellectual, religious, and civil history of the people.

In this view of the subject, the Committee have regarded an extensive library of standard works, of the classes referred to above, as indispensable to the wise selection of missionary fields, the formation of judicious plans, the successful direction of missionary operations, at any stage, and the employment of suitable means for awakening and sustaining an intelligent missionary spirit in the christian community ; and they hope to continue to enlarge it, as circumstances shall permit, until it shall have a good degree of completeness, as a library adapted to the wants of a missionary society.

In the same apartment where the library is deposited the Prudential Committee hold their meetings for business. These have been held statedly once a week for about seven years past, and usually occupy from two to five hours each. Besides these stated meetings, special meetings are frequently held as the amount of business or various emergencies require.

Of the doings of the Prudential Committee on all subjects full records are kept ; and by means of appropriate indexes, their opinion or action on any subject, relative to individuals, missions, or whatever other topic has come before them, may readily be ascertained.

In the rear of the Committee Room and Library, on the third floor, is the cabinet, a room sixteen by thirty-one feet ; used as a depository of such articles of interest and curiosity as may be collected, through the agency of missionaries or by other means, from various parts of the world, and seem appropriate to such an establishment ; especially embracing objects of pagan worship, and whatever illustrates their religious rites and superstitions, their manners, customs and modes of life ; extending also to dress, to the arts, to implements of labor and war, and specimens illustrative of the natural history and productions of the country where they reside. This collection is yet in its infancy ; but arrangements have been made greatly to enlarge it, and render it a source of much interest and instruction to all who desire to view such illustrations of the works of God, and of the moral and social character and condition of large portions of mankind.

On the upper floor are three rooms in the roof, now used for storing past volumes of the *Missionary Herald*, annual Reports of the Board, missionary papers, and pamphlets of various kinds.

The accommodations which the new Missionary House affords in the basement story for storing and arranging articles purchased or received as donations, and for making up packages for shipment to the missions abroad, are not less important or less appreciated, perhaps, than those of any other part of the building. These embrace three large store rooms, a counting room, and a room in which are arranged *Missionary Herald*s, annual Reports, and missionary papers of the Board, and such other books and pamphlets as are often called for by friends of the Board, and need, therefore, to be most easily accessible.

Of the importance of ample and convenient room for storage and packing, some opinion may be formed from the fact that of packages received as donations or purchased for the missions, there are often from twenty to fifty tons by measurment at the Missionary House at one time ; and that from one hundred to five hundred packages, and in some instances nearly one thousand, are shipped by a single vessel to some of the larger missions.

Under the whole of the main building there is a cellar used for storing boxes, casks, and various articles of a similar nature which accumulate about such an establishment.

In one of the rooms of the basement, in the Treasurer's room, and in that of one of the Secretaries, are three fire proof apartments, each five feet by two, and six feet high, with two others of somewhat smaller dimensions, designed for the safe-keeping of records and other documents which it is most important should be preserved.

The cost of the land on which the Missionary House stands was \$8,500, and of erecting the building and fixtures about \$14,500, a few bills for fixtures and some other labor about the finishing not having yet been received ; making the whole cost about \$23,000. As stated at the last annual meeting, the whole cost has been defrayed out of the permanent funds of the Board, only the income of which could, by the conditions fixed by the donors, be lawfully expended ; so that the erection of the building, instead of diminishing the amount which could be used in sustaining the missions, is merely taking the funds from the banks and investing them in the Missionary House, and then having the house free of rent, instead of receiving the interest of the fund as formerly invested and using it to pay the rent of buildings hired.

In the plan and construction of the building reference was, of course, had to the probable extension of the operations of the Board, and an increase of the labor to be performed, and



probably of the number of persons required to perform it. To any such anticipated extension it is believed the Missionary House is adequate. Reference was also had to economy of time and labor on the part of those employed there.

The advantages secured by the erection of the new Missionary House are believed to be the following, among others.

1. Possession of accommodations far more ample and convenient, and much better adapted to promote economy of time and labor on the part of all those employed there, than could be otherwise procured, at the same expense in any place equally favorable.

2. The Board will not be exposed to the loss of time, the expense, the injury to books, papers, and furniture, and the other not unimportant evils of frequent removals.

3. The books, papers, and other property of the Board are much more safe in the present building, than they could be made in almost any building which could be rented for the use of the Board.

The Committee subsequently made the following report, which was accepted and approved by the Board.

The committee on the Missionary House report, that the information communicated by the Prudential Committee of the completion of the Missionary House and the manner of its occupation and use, is highly satisfactory. They also express their entire approbation of the systematical and faithful manner in which the business of the Prudential Committee and the Secretaries is conducted.

#### AGENCIES.

The following statement was read on the subject of agencies by Mr. Armstrong.

From the first, the Board has found it necessary to employ, in the collection of funds, special agents devoted exclusively to that work. These agents have been commissioned to travel among the churches, co-operating with pastors, circulating missionary documents and papers, and by their preaching and conversation, diffusing knowledge and awakening interest in the missionary work, forming pastors and friends of the cause into associations for combined effort, and offering them a direct and easy communication with the Treasury. The first agent of the Board, the Rev John Frost, was appointed in 1811, and toward the close of that year and early in 1812 performed a very successful agency in New England and New York. Afterwards, agents were employed from year to year, as they could be obtained, and their services were called for. It 1815 the Board took up the subject at its annual meeting, and passed resolutions instructing the Prudential Committee to commission and send out agents, to carry forward the work, previously begun, of organizing auxiliary associations in all the churches, co-operating with it. These agents, were frequently appointed missionaries, who had completed their studies, but could not be immediately sent out. The labors of Mills and Fisk and Parsons, who have long since gone to their rest, (as well as of others who yet toil among the heathen) in this department, will long be remembered with gratitude in the churches they visited. It is worthy of remark in looking over the reports of the Board from year to year, how accurately the increase or diminution of its funds, corresponds to the amount of agency employed during the year. In 1817, the late Dr. Cornelius and seven other agents were in the field during a part or the whole of the year. The report states that though it was a year of scarcity and pressure, the receipts were more than doubled. A similar result, followed the use of the same means in 1822. In 1823 there was a falling off in the receipts, so that they fell short of the expenditures more than \$10,000. The Report says, "This deficiency should be attributed, not to any diminution of interest in the missionary work, but to the want of agents who should visit our churches and congregations, and awaken attention by pleading the cause of millions, perishing for lack of knowledge, and by pressing upon the heart and conscience the command of the "ascending Saviour." A similar remark occurs in the same connection in the report for 1824. It is there added, "It is very manifest that in the present state of feeling on missionary subjects, the contributions of the public generally will not be called forth, unless agents are employed to make personal applications, and to bring the matter home to all classes of people." In 1826, the Rev. G. Cowles was appointed the first permanent agent of the Board, and the Committee remarked in connection with the notice of his appointment, "That the extended and extending operations of the Board will *always* render agents necessary." Up to this time, the labors of agents had been directed mainly to forming associations, auxiliary to the Board in churches and congregations; and the hope was entertained, that when this work was completed, there would be no necessity for employing them longer. But it began to be evident, to use the language of a subsequent Report, that



"no association, however good, will suffice, taking the country at large, without a vigilant superintendence." In 1830, in view of the deficiency in the receipts of the Board, its greatly extended operations and the demand for a more extended and efficient patronage, it was Resolved, "That it be recommended to the Prudential Committee to appoint, as speedily as possible, such a number of general and other agents in different parts of the country, as, in their judgment, may be necessary to bring before the community the duty of aiding in the great work of converting the world." And, "To consider whether it may not be expedient to call home occasionally missionaries now in the field, to plead this cause among the churches of the land." These resolutions seem to have been the germ of the present system of general agencies. Previously the agents of the Board had been, with one exception, temporary, and their appointments local. Most of them were young men, either appointed missionaries or licenciates not yet settled as pastors. In a few cases missionaries providentially recalled from their work abroad, had performed highly acceptable service in this department, and so arduous and important was it deemed that it was seriously contemplated to recall men from the foreign field for this express purpose. From this time the Prudential Committee have acted substantially upon the present plan. The whole field from which its resources are drawn, is divided into distinct agencies, each of them large enough to give full scope to the energies of an agent. For these agencies men are sought of mature mind and some experience in the work of the ministry. Men whose christian character and ministerial gifts and qualifications may be expected to command the respect and conciliate the esteem and confidence of the friends of the cause in proportion as they are known. Men who love the cause of missions and rejoice to devote themselves to it, on the same principles as the missionaries in the foreign field, asking for no other earthly remuneration than a support for themselves and families, and purposing to continue in the work, so long as the welfare of the cause requires, and the providence of God permits. Their appointments are not limited as to time, that they may have every inducement to aim at high qualifications for their duties, and to do their work upon permanent principles, and that the cause may reap the benefit of the mutual acquaintance and affectionate confidence, which may be hoped for between them and the pastors and churches in their agencies. Their duties are, "To co-operate with the pastors of the churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and of auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world." At present there are eight of these agencies, requiring, to complete the system, an equal number of agents; viz: The northern district of New England; the southern district of New England and eastern New York; central and western New York; New Jersey, Pennsylvania, Delaware, and Maryland; the Southern States; the Western States; the Western Reserve; Michigan. Provision is made in the system, for the occasional employment of temporary agents, especially of appointed and returned missionaries, for the voluntary aid of pastors, and for such labor of this kind as the officers of the Board may be able to perform. This system was formally approved by a vote of the Board in 1833, and a resolution then adopted, "that it be considered the duty of members of the Board to encourage and assist these agents in the several fields of their labor." It has been fully in operation, except that some of the agencies have been vacant a part of the time, since 1833. Three of the agencies have been vacant during the past year, in consequence of changes that took place early in that year, or late in that which preceded it. The receipts of the Board in 1832, were \$130,000. In 1837, they had risen under the operation of this system, to \$252,000. The whole amount paid out of the Treasury for agencies for the collection of funds has never, in any year heretofore, been higher than four per cent on the sum total of receipts into the Treasury. The average expense for five years from 1834 to 1838 inclusive, on the present system, has been a little less than three and a half per cent on the whole amount of receipts in the same period. Judicious pastors and others who have carefully observed the operation of this system on the churches, have frequently expressed their deliberate opinion that the indirect usefulness of the agents in the quickening and elevating influence of their labors upon the piety of the churches, by the information they impart, and by their appeals to the hearts and consciences of the people of God, in behalf of a world perishing in darkness and sin, is quite as valuable to the cause of Christ at home, as their pastoral labors would be if settled in the charge of congregations. As to the necessity of such labors in the present state of the churches, and until some better plan is devised for calling forth the contributions of christians to the great objects of Christian benevolence, the experience of other associations for evangelical purposes in our own country and in Great Britain fully accords with ours. The whole subject is laid before the Board now, that its operations have reached a point, where embarrassment and suffering are inevitable without a considerable and permanent increase of funds, that they in their wisdom may devise a better plan or suggest modifications and improvements on that now pursued and take measures adapted to augment its efficiency.

The foregoing document was then committed to Rev. C. Walker, Rev. Drs. Hillyer and Pierce, Rev. Messrs. Maltby, and Danforth.

This committee subsequently reported the following resolution, which was adopted.

“Resolved, That the plan of districting the country into distinct fields of agency, submitted by the Prudential Committee, meets the approbation of this Board, and that we recommend it to the favor of the pastors and churches in order that it may be carried into efficient and successful operation.”

#### RETURN OF MISSIONARIES.

Memorials from the Mahratta mission, and from that to the Sandwich Islands, relating to the return of missionaries, were read and referred to Rev. Drs. Day, Edwards, and Pond, Hon. Charles Marsh, and Rev. Messrs. Eli Smith and Willard Child. This committee subsequently made the following Report.

The committee to whom was referred memorials from the Mahratta mission, and from the mission at the Sandwich Islands, have attended to the very important subjects submitted to them, and respectfully report :

That they see no sufficient cause for suspending or altering a rule adopted by this Board two years ago, in words following, viz. “No mission or member of a mission may print any letter, tract, or appeal at these establishments” [the mission printing establishments abroad] “*at the expense of the Board*, with a view to its being sent to individuals in the United States.” Our brethren abroad have various modes of communicating with friends and the community at home ; but the Prudential Committee, obviously, are the proper judges of what ought to be printed, *at the expense of the Board*, with a view to general circulation in the United States.

In reference to the other and principal matter complained of in these memorials, viz. *the return of missionaries*—the following statements and recommendations are submitted

It was the original and expressed intention of this Board, when it commenced sending out missionaries to the heathen, that (extraordinaries excepted) they should leave their native land with *no expectation of returning*. They should go forth *for life*. Still, in the progress of things, various causes operated to induce individuals, from time to time, to return. At length, these instances had become so numerous, that some of the friends of missions became uneasy on account of them. Not only was a considerable expense incurred, but there was danger that the original design of the Board in reference to the matter should be lost sight of, and that young men contemplating the missionary work would come to regard it not as a labor for life, but rather as a temporary exile, from which they might expect, at least at intervals, to be released. It was under these circumstances that the rule complained of was adopted by this Board, two years ago. It was no part of the object of this rule, our brethren abroad and the public in general may be assured, to represent missionaries as deficient in judgment, or unworthy of confidence, or to prevent the return of any missionary whose health or other circumstances demanded it ;—but the rule was intended to meet an existing attitude of circumstances and state of feeling in our churches. It was intended as a guide to the reflection and deliberations of missionaries abroad on the subject of a return to the United States. It was intended as a check upon the impulses of some who might unadvisedly contemplate such a return. And especially was it intended as a guide to young men among ourselves who are beginning to contemplate the missionary work. It was thought to be important that such young men should know definitely what were the expectations of the Board in regard to the subject of the rule.

The rule had not been long in operation, before it was ascertained that it was regarded as objectionable by some of our missionaries, and might impair that mutual confidence which had so long and happily existed between them, the Prudential Committee, and the Board. Accordingly the subject came before the Board for consideration at the last annual meeting, and important modifications of the original rule were adopted. Still, the subject does not seem to be at rest. The rule, as amended at the last meeting, is not likely to prove satisfactory to all our missionaries. Under these circumstances, with a view to secure, so far as may be, all the advantages of the rule in question, and at the same time to avoid the objections which have been urged against it, your Committee would recommend that in place of it, as amended last year, the following resolution be adopted.

This report was accompanied by resolutions which were discussed at length ; and after having been recommitted, and subsequently amendments having been offered by Drs. Nott, Bates, and Wheeler, the sub-



ject was committed to them and Rev. Eli Smith, by whom a resolution was reported in the following form, and adopted by the Board.

Resolved, That when any missionary or assistant missionary of the Board shall desire, on account of ill health or any other cause, to return to the United States, he be required to obtain permission from the Prudential Committee so to do, when it is practicable, (always sending with his request the opinion of his mission,) and when impracticable to obtain such permission, that he be required to obtain the consent of his mission, which consent shall always be subject to the revision of the Prudential Committee.

A memorial having been read from the Association of Congregational Ministers in Berkshire, Massachusetts, relating to the Rev. Josiah Brewer, a former missionary of the Board, it was

Resolved, That said memorial be referred to a committee of seven, who shall consider whether it is expedient for the Board to give a re-hearing to the case of the Rev. Josiah Brewer; and provided that they consider a re-hearing of his case expedient, that they report the manner of doing this, which they shall deem most proper.

Rev. Drs. Edwards, Hawes, Beman, and Hon. Mr. Frelinghuysen, Hon. Charles Marsh, Rev. E. W. Hooker, Rev. Tertius S. Clarke, were appointed a committee on the subject.

The committee afterwards reported that it is expedient for the Board to give a re-hearing to the case of the Rev. Josiah Brewer; and that, for this purpose a committee of seven be appointed, who shall meet in Boston at such time as shall be agreed upon by themselves, and report at the next meeting of the Board; the committee to have power to fill their own vacancies. This report was accepted and approved; and the Rev. Drs. Edwards and Bates, Hon. Charles Marsh, Rev. Drs. Hawes and Snell, Hon. Joseph Russell, and Hon. Lewis Strong were appointed a committee to hear the case.

A committee on vacancies in the officers of the Board, consisting of Rev. Drs. McAuley and Tappan, Rev. W. J. Armstrong, Hon. Charles Marsh and Jonathan Edwards Esq., reported, that they recommend that the Hon. Theodore Frelinghuysen be elected Vice President of the Board in place of Hon. S. Van Rensselaer, deceased, Rev. Silas Aiken, of Boston, a member of the Prudential Committee in place of Dr. Fay resigned, and Rev. B. B. Edwards, of Andover, Assistant Recording Secretary, in place of Charles Stoddard, Esq. resigned. This report was accepted.

A committee on the next annual meeting of the Board and on the preacher, consisting of Rev. Drs. Codman, N. Porter, Tucker, Yates and Orrin Day, Esq., recommended Providence, R. I. as the place of the next meeting of the Board, and that the Rev. Dr. Beman be the preacher and the Rev. Dr. Edwards his substitute in case of failure; and that the congregational clergymen of Providence, together with Dea. Josiah Chapin, T. R. Arnold, Esq. and Dea. E. Gladding be a committee of arrangements. This report was accepted.

The committee on the election of new members, consisting of Hon. S. Hubbard, Rev. Drs. Woods, Codman, Yale, and Baldwin, made a report in which they recommend that the Rev. Silas Aiken, of Boston, and the Rev. Bela B. Edwards of Andover, Massachusetts; William B. Sprague, D. D., of Albany, and Eliphalet Wickes, Esq., of Troy, N. Y.;



and Reuben Post, D. D., of Charleston, S. C., be elected corporate members of the Board ; and that Sir Culling Eardley Smith, of Hatfield, England, and Sir William Norris of Penang, be elected corresponding members. These persons were subsequently elected, agreeably to the recommendation of the Committee.

#### MISCELLANEOUS RESOLUTIONS ADOPTED.

Resolved, That the Board have heard with much interest and pleasure of a second donation of £200 from the government of Ceylon to the mission in that island for the support of the seminary and schools connected with the mission ; and that the missionaries be instructed to communicate to the government an assurance of the gratitude of the Board in view of this liberality.

The freedom of the Rooms of the Young Men's Association of Troy having been tendered to the members of the Board during the sessions,

Voted, That the thanks of the Board be presented to the association.

One of the Bye Laws of the Board, in relation to missionaries was amended so as to read as follows : " No missionary or assistant missionary of the Board shall engage in any business or transaction yielding pecuniary profit, without first obtaining the consent of his brethren in the mission."

The following resolutions of a general character were read by Dr. Anderson, and after remarks by various gentlemen, were adopted.

Resolved, That the evident movements of the Spirit of God of late among oriental Christians of the Armenian church at the seat of Turkish power, and among the Druzes in the mountains of Lebanon, and the remarkable disposition of the Syrian Nestorian Christians to welcome the instructions of their more favored brethren of the west in those gospel principles which they have lost in their long night of oppression and ignorance,—are full of promises for the future, provided the work of spiritual illumination be only followed up with increasing zeal by means of the preached gospel and its great auxiliary, the press.

Resolved, That the intelligence received from the Sandwich Islands, announcing that five thousand souls at these islands were received into the christian church during the year ending June 1, 1838, and, more recently, that this number has been increased to nearly ten thousand souls ; and that they were received on what the pastors of the several churches regarded as a credible profession of piety ; by which means the whole number of professed christian converts connected with our missions has been rendered fourfold greater than it was known to be at our last anniversary ;—while there is enough in some of its aspects to awaken our prayerful solicitude, does nevertheless call for fervent thanksgivings to God from the Board and the whole church, and furnishes the most animating inducements for a great increase of zeal and energy, and for the exercise of a far more lively and joyful faith, in our work among the heathen.

Resolved, That the Board is more and more convinced of the propriety and importance of sending our choicest men and women on the foreign service of the church, and of the most prayerful and cautious circumspection in the appointment of persons to this service ; and it would recommend to the Prudential Committee to have, as far as possible, a personal acquaintance with the candidates, in addition to the usual means of information concerning them, before appointing them missionaries of the Board.

Resolved, That the state of the religious community imposes the solemn duty on the different protestant missionary societies assiduously to cultivate a mutual respect and courtesy ; to avoid all unpleasant interference with each others plans and proceedings ; and to cultivate good feeling and co-operation among all the missionaries in the foreign field ; and that, in the present measure of good understanding and fellowship and in the prospect

that these will, through the divine blessing, continue, the Board sees occasion for unfeigned joy ; regarding them as tokens of peace, extension, vigor, and a speedier triumph in our efforts to destroy the far-extending and powerful organizations of ignorance and sin in the pagan and Mohammedan nations.

Resolved, That there are encouraging signs in divine providence of the approach of that period, fixed in the counsels of Infinite Wisdom, and rapturously contemplated by prophets of old, when the knowledge and blessings of the gospel shall extend over the earth. Especially are these signs to be seen in the employment of so large a portion of the capital and enterprise of christian nations in multiplying facilities for travelling by land and water ; in the successful application of steam to ocean navigation, and in the prospect of its finding its way into every sea and all the great rivers of the world ; and in the ascendancy, in countries that would otherwise scarcely be accessible to the christian missionary, of a great protestant power, which is restrained neither by indifference, or fear, or policy, from giving its protection and countenance to the labors of the missionary.

Resolved, That the chief bond of union and pledge of perseverance in the missionary enterprise, is a spirit of dependence among all the disciples of Christ on their common Lord, leading to fervent and united prayer ; and that, in this view especially, the *Monthly Concert for Prayer* is an institution of obvious expediency and great value to the cause ; while the observance of the FIRST MONDAY IN THE YEAR as a season of fasting, as well as prayer, for the conversion of the world, is earnestly commended to the attention of all Christians.

The thanks of the Board were presented to the Presbyterian churches in First and Second Streets for the accommodations they furnished the Board during its anniversary, to the choir of singers connected with the church in First Street, and also to families and individuals for their kindness and hospitality to members of the Board.

#### LETTERS FROM ABSENT MEMBERS.

Letters were read from the Hon. Peter D. Vroom of New Jersey, and the Rev. James G. Hamner of Baltimore, Md., expressing their unabated interest in the Board, and their regret in not being able to attend the present meeting.

A letter was read from the Rev. Dr. Samuel Miller of Princeton, N. J., resigning his membership in the Board.

#### DEVOTIONAL EXERCISES.

The session of the Board on the first day was opened with prayer by Rev. Dr. Bates ; and on the second and third days by the Rev. Dr. Nott, and the Rev. Mr. Magie, and the meeting was closed with prayer by the Rev. Dr. Hillyer.

On the evening of Wednesday, the 11th, the annual sermon was delivered by the Rev. Dr. McAuley. For this sermon the thanks of the Board were expressed, and a copy was requested for the press.

On the afternoon of Tuesday the members of the Board, together with a large number of other Christians, united in celebrating the death of Christ, in the Presbyterian church in Second Street. The Rev. Drs. Woods, Yates, Merrill, Hillyer, and the Rev. Mr. Boies took part in the services of this occasion.

A public meeting was held on the evening of Thursday, in the Presbyterian church in First Street. The devotional exercises were performed by the Rev. John Maltby and Dr. Beman, extracts from the annual Report of the Prudential Committee were read, and addresses

were delivered by the Rev. Drs. Beman and Patton, Rev. Eli Smith, and the Hon. Mr. Frelinghuysen.

#### OFFICERS ELECTED.

The following persons were elected officers of the Board for the year ensuing.

JOHN COTTON SMITH, LL. D.,	<i>President ;</i>
THEODORE FRELINGHUYSEN, LL. D.,	<i>Vice President ;</i>
CALVIN CHAPIN, D. D.,	<i>Recording Secretary ;</i>
Rev. BELA B. EDWARDS,	<i>Assistant Recording Secretary ;</i>
SAMUEL HUBBARD, LL. D.	} <i>Prudential Committee ;</i>
Hon. SAMUEL T. ARMSTRONG,	
CHARLES STODDARD, Esq.	
JOHN TAPPAN, Esq.	
DANIEL NOYES, Esq.	
Rev. NEHEMIAH ADAMS,	
Rev. SILAS AIKEN.	} <i>Secretaries for Correspondence ;</i>
Rev. RUFUS ANDERSON,	
Rev. DAVID GREENE,	
Rev. WILLIAM J. ARMSTRONG,	
HENRY HILL, Esq.,	<i>Treasurer ;</i>
WILLIAM J. HUBBARD, Esq.	} <i>Auditors ;</i>
CHARLES SCUDDER, Esq.	

The Board adjourned to meet in the city of Providence, Rhode Island, on the second Wednesday of September, 1840, at 10 o'clock, A. M.

*Omission.* Under NEW HAMPSHIRE, near the bottom of page 5, should be inserted the following names of deceased corporate members of the Board, which have been omitted by mistake, since the Report for 1834.

<i>Elected.</i>	<i>Deceased.</i>
1812. JOHN LANGDON, LL. D.	1820.
1812. SETH PAYSON, D. D.	1820.
1820. Hon. THOMAS W. THOMPSON,	1822.



THIRTIETH ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

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MR. PRESIDENT :

In the review of the year that has just closed, as of those that preceded it, we meet the sad, but instructive memorials of beloved associates in our work, who have ceased from earthly labors for Christ and the perishing heathen. The Rev. Gideon Blackburn, D. D., of Carlinville, Illinois, deceased a few days before the last meeting of the Board ; and in January of the present year, the Hon. Stephen Van Rensselaer of Albany, New York, one of the early members of the Board, and for the last thirteen years its Vice President. In different spheres of action, and in parts of our widely extended country remote from each other, they served their generation by the will of God, with eminent fidelity and usefulness, and full of years, they have fallen asleep in Jesus.

Of the ordained missionaries of the Board not one has been removed by death since the date of the last report, and among the three hundred and fifty-eight missionaries and assistant missionaries from this country, then connected with the missions, we have heard of but three deaths. Mrs. Johnson, the wife of Rev. Stephen Johnson, of the mission to Siam ; Mrs. Grant, the wife of Asahel Grant, M. D., of the mission to the Nestorians, and Mrs. Wood, wife of the Rev. G. W. Wood, of the mission at Singapore.

## Domestic Department.

### MISSIONARIES.

Ten missionaries and assistant missionaries have been dismissed from the service of the Board during the year, through failure of health, changes in the missions, and other causes, viz: The Rev. William Todd, of the mission to Southern India; the Rev. H. J. Venable and Mrs. Venable, of the mission to the Zoolus in Southern Africa; the Rev. J. D. Stevens and Mrs. Stevens, of the mission to the Sioux Indians; Mr. G. W. Hubbard and Mrs. Hubbard, of the Mahratta mission; and Mr. John Vail and Mrs. Vail, of the mission to the Cherokee Indians; and Miss Delia Cooke, of the mission to the Ojibwa Indians.

Thirteen appointed missionaries have been, at their own request, released from their connection with the Board since the last meeting. It is due to these brethren to state that their wish to retire from their connection with the Board, was not owing, it is believed, to any diminution of zeal for the propagation of the gospel among the heathen, but to providential hindrances, growing in most cases out of their detention in this country long beyond the time at which, when appointed, they expected to be sent forth.

Eleven missionaries and four male and twenty-seven female assistant missionaries, in all forty-two, have been appointed during the year.

The following missionaries have been sent out during the year.

To *Constantinople*;

Rev. Cyrus Hamlin and Mrs. Hamlin, and  
Mrs. Dwight, wife of Rev. H. G. O. Dwight.

To *Syria*;

Rev. E. R. Beadle and Mrs. Beadle,  
Rev. C. S. Sherman and Mrs. Sherman.

To the *Mission among the Nestorians*;

Rev. W. Jones and Mrs. Jones.

To the *Mahratta Mission*;

Rev. Ebenezer Burgess and Mrs. Burgess,  
Rev. Ozro French and Mrs. French,  
Rev. R. W. Hume and Mrs. Hume.

To *Siam*;

Rev. N. S. Benham and Mrs. Benham,  
Rev. J. Caswell and Mrs. Caswell,  
Rev. H. S. G. French and Mrs. French,



Rev. A. Hemenway and Mrs. Hemenway,  
Rev. L. B. Peet and Mrs. Peet,  
Miss Mary E. Pierce and  
Miss J. M. Taylor.

To *Cape Palmas* ;  
Mrs. Wilson, wife of Rev. A. E. Wilson, M. D.

To *Canton* ;  
W. B. Diver, M. D.

To *Madras* ;  
Phineas R. Hunt and Mrs. Hunt.

To *Ceylon* ;  
Miss Jane E. Lathrop,  
Miss S. F. Brown,  
Miss E. Agnew.

To the *Cherokee Mission* ;  
Mr. H. R. Copeland and Mrs. Copeland.

The Rev. D. Abeel returned in October, to Canton, Miss Cynthia Farrar in April, to Bombay, and the Rev. H. G. O. Dwight, in June, to Constantinople, and Dr. A. E. Wilson, formerly of the Zoolu mission, has gone to Cape Palmas, West Africa.

Thus it appears that thirty-six missionaries and assistant missionaries have been sent out and four have resumed their labors among the heathen during the year.

There are now under appointment fifteen missionaries, and three male and twelve female assistant missionaries, in all, thirty.

The Missionary House at Boston was completed early in the spring. It has been occupied nearly six months. The facilities for the safe keeping of the property of the Board, and the advantageous and economical transaction of its business, expected from it, are fully realized. The officers of the Board there have pursued their respective duties without interruption or any important change since the last meeting. One of the secretaries has continued to reside in the city of New York, and the arrangements in regard to the duties of his department have been the same as were reported last year.

#### AGENTS AND AGENCIES.

The Rev. Richard C. Hand, for some years the general agent of the Board for the northern district of New-England, has recently resigned his agency. Mr. Hand has had this step in contemplation for some months. At the request of the Committee, he continues his labors in his former agency, until other arrangements can be made.

It has been heretofore reported to the Board that the Rev. Horatio Bardwell, general agent for the southern district of New-England, accepted a pastoral charge, in a central part of his agency, in the spring of 1837. An arrangement was then made, with the consent of the people who had chosen him as their pastor, by which, deriving his support from them, he retained the post of general agent, attending the meetings of auxiliary societies, and giving to the interests of the Board within his agency such a general supervision, as his other engagements permitted. In June last Mr. Bardwell resigned his agency, and received the thanks of the Committee for his valuable and gratuitous services for more than two years. Mr. Bardwell was induced to resign by the state of his health, the increasing cares and labors of his pastoral charge, and a growing conviction in his own mind, and in the minds of the Committee, that the interests of the Board in the southern district of New-England required more of the time and labors of an agent, than he could give to them consistently with his other engagements. The last consideration has become more urgent in consequence of the removal of the secretary for the domestic correspondence, to New York, a measure adopted subsequent to Mr. Bardwell's settlement as a pastor. To supply the vacancy thus created, an arrangement has been made, which is to take effect after the present meeting of the Board. Rev. Chauncey Eddy, general agent for the state of New York, is to remove to New-England, and, retaining the eastern part of his present field, to unite with it, the southern district of New-England. Central and western New York will thus be left as the distinct field of labor of the Rev. F. E. Cannon, heretofore associated with Mr. Eddy in the general agency for that state. In this way, with such aid as may be given by the secretary resident in New York, and the officers of the Board at Boston, it is hoped that this whole field may be efficiently occupied without the appointment of an additional general agent. The success of this arrangement will depend very much on the kind and active co-operation of pastors, as it will not be possible for the agents to make an annual visit to all the churches in their extensive agencies. The Committee take pleasure in expressing their confidence, that such co-operation will cheerfully be given in those favored portions of the country where the cause of missions has so strong a hold on the hearts of the people of God, and from which so large a proportion of the missionaries of the Board, and of its pecuniary resources, have been derived, from the commencement of the work. They earnestly bespeak the christian sympathy and aid of the friends of the cause, in behalf of the experienced agents who are thus about to assume increased toil and responsibility.



During the year that has just closed, Messrs. Eddy and Cannon, have labored as general agents of the Board for the state of New York. The health of the former, made it necessary for him to seek a southern climate through the last winter. Throughout this field there is a growing interest in the work of foreign missions. The agents state that contributions have been larger than ever before, in almost every place where they have been able to plead the cause in person.

In New Jersey, Pennsylvania, Delaware, and Maryland, the Rev. William M. Hall has prosecuted his labors as general agent of the Board. Over this wide district the churches co-operating with us are thinly scattered. Causes tending to divert their attention from the missionary work have been in active operation. Some who were once patrons of the Board have turned their contributions into a different channel. It is encouraging that we are, in these circumstances, able to report a considerable increase of contributions from this agency. Mr. Hall has been received with much kindness in his official visits. He speaks of unshaken confidence in the Board, and growing attachment to its objects in the churches. With the approbation of the committee he has removed to Carlisle. Greater economy of living, a more central position, and the residence of one of the secretaries in New York making it less important that he should reside in Philadelphia, were the reasons for the change.

The Central Board of Foreign Missions withdrew from its connection with this Board, last fall, and its secretary the Rev. W. H. Foote, resigned his commission as our general agent for Virginia and North Carolina. These steps were taken by direction of the synods of Virginia and North Carolina, and in order to a connection with another Board of Foreign Missions. At a subsequent period, the southern Board of Foreign Missions, acting under instruction from the Synod of South Carolina and Georgia, took a similar course. In both cases the official notice of the change was accompanied with assurances that it was prompted solely by their own altered circumstances, and not by any loss of confidence in this Board, or any diminution of interest in the cause of missions. With pleasure the Committee express the hope that these associations, so long our esteemed helpers, will labor with growing zeal in the promotion of our common object, and be very efficient coadjutors of that sister institution whose organization they prefer, and in whose prosperity we cherish a lively interest. The churches of the Synod of Tennessee retain their purpose of co-operation with this Board, and many friends of missions in the southern Atlantic States, still prefer it as their channel of communication with the unevangelized world. To such, the Committee deem it both their

privilege and duty to afford every facility in their power for co-operating with us. But no permanent arrangement for this purpose has yet been made. Friends of the Board in Virginia have organized an auxiliary foreign mission society for Richmond and its vicinity, and a similar association has been formed at Charleston, South Carolina, for that city and its vicinity. Both these auxiliaries have made liberal contributions to our treasury. As Mr. Eddy's health, impaired in the service of the Board, obliged him to retire in November from the rigor of a northern winter, he was authorized to spend a few months at the south as agent. His labors there were acceptable and useful. On the whole, the receipts of the Board from that part of the country during the year, have been greater, by nearly twenty per cent., than those of the preceding year.

The general agency for the western states, has been vacant during the year. Early last spring the Rev. W. J. Breed, late of Nantucket, was appointed to that agency. He accepted the appointment, and it was expected that he would enter on its duties without delay. But physicians advised that he should take time for the establishment of his health, impaired by previous toils as a pastor, before commencing the new and arduous labors of his agency. He has followed their counsel with evident benefit; and with renovated health and spirits, is preparing to set out in a few days for Cincinnati.

The Rev. Harvey Coe, has labored as our agent in the Western Reserve during the year, with a fidelity and acceptance equal, as the Committee have reason to believe, to those of any former year. But from that agency, in common with other parts of the Western country, the receipts have been lessened by the scarcity of money and the disordered state of the currency.

The Rev. E. N. Nichols, entered upon his labors as general agent of the Board for Michigan, soon after the last meeting. He has prosecuted them up to the present time with diligence, and to the satisfaction of the friends of missions in that state. But the financial embarrassments of that part of the country have made it exceedingly difficult to collect funds, or to remit them when collected, without severe loss. The fruits of Mr. Nichols' labors among the youthful churches of that growing state will appear, we trust, in due time, in a generous and steady co-operation in the great work of giving the gospel to the nations.

The Board of Foreign Missions of the Protestant Reformed Dutch Church, employ their own agents, and make their own collections. The co-operation of those brethren with this Board during the year under review, has been as generous and cordial as in former years.



The General Synod of the German Reformed Church has formed a Board of Foreign Missions, and proposed to the Prudential Committee a connection with this Board, similar to that of the Board of Missions of the Reformed Dutch Church. The Committee have acceded to the proposition, and we have the satisfaction of numbering these brethren among our fellow laborers. The work is yet with them in an incipient state, but we trust their hearts will be more and more enlisted in this great enterprize, and their pecuniary resources, with their sons and daughters, be consecrated to the Lord Jesus for the propagation of the gospel, till the power and prevalence of the spirit of missions shall richly bless their churches, and make them blessings to many now perishing for lack of knowledge.

The meetings held in New York, Philadelphia, and Boston, in behalf of the Board, last spring, were all occasions of more than common interest. And indications have been numerous, during the year past, of a missionary spirit more widely diffused and more deeply seated, than in former years. The Rev. Mr. Spaulding, of the Sandwich Islands mission, has visited various places in New England and the middle States, and made missionary addresses with excellent effect. And the Rev. Mr. Dibble, of the same mission, has delivered a course of missionary lectures in some of the principal cities of the middle and southern States, which have been well received, and have left a very happy impression. Similar labors have been performed, to some extent, by Rev. Messrs. Whiting and Dwight, with good effect.

#### PUBLICATIONS.

The circulation of the Missionary Herald has been much increased during the year. This increase has been chiefly in two or three districts, where special efforts were made to obtain new subscribers. The success of such efforts show with what facility the Herald might be introduced into many families where it is now unknown. In each of these it might awaken and cherish a livelier interest in the cause of missions, and be a rich source of intellectual and moral pleasure and improvement. It becomes every year more valuable as a record of the condition and character of unevangelized men, and of the triumphs of the gospel over superstition, ignorance, and sin, in the dark places of the earth. Will not those who read and prize it be at some pains to recommend it to their neighbors? A little effort, by many persons, might double its circulation, and thus make it twice as efficient as it now is, in calling forth sympathy and prayer and effort for our missionary brethren, and for God's work of mercy among our benighted fellow men.

Five thousand copies of the twenty-ninth Annual Report, have been published and widely circulated, together with Dr. Humphrey's sermon at the last meeting of the Board. Thirty thousand copies of the Missionary Papers, and forty thousand copies of the Quarterly Papers, have been printed during the year, and these publications have been widely circulated.

#### FINANCES.

The receipts of the Board for the year have been larger than those of the preceding year, but have fallen much below the sum estimated to be necessary, and proposed to be raised, at the last meeting. The whole amount paid into the treasury from August 1st, 1838, to July 31st, 1839, was \$244,169,82, exceeding the receipts of the preceding year by \$7,998,84. The whole amount of expenditures for the same time, was 227,491,56, being less than those of the previous year, by \$3,151,54. The debt of the Board at the beginning of the year was \$35,851,35, so that the sum total of the liabilities of the treasury for the year was \$263,342,91, exceeding the receipts by \$19,173,09, and leaving a balance to that amount against the treasury, on the 31st of July.

The number of missionaries sent out during the year, has been more than twice as great as during the preceding year; and for the support of the missions such appropriations have been made, as to relieve them from the distress caused by the reduction of their pecuniary resources in 1837. In view of these facts it may be asked, How happens it that the expenditures of the year have been less than those of the year ending in July 1838? And was not the estimate of 300,000, as the amount needed for the year, submitted to the Board and approved by it at the last meeting, much larger than it should have been? In reply to these inquiries let it be borne in mind, that of the debt \$35,000 then existing and to be provided for, nearly \$20,000 remains unpaid; and especially, that the actual payments out of the treasury, for the missions, have been for the most part upon the reduced scale of appropriation of the preceding year, a scale wholly inadequate to their wants, and one which sorely crippled their operations, and filled their hearts with sadness. If the appropriations which the Committee have felt bound to make in view of the wants of the missions, and of the instructions of the Board at its last meeting; had been reckoned among the expenditures of the year, it would have swelled the amount much beyond what is now reported. In that case, the debt, far from being partially extinguished, must have been greatly increased; and this, although it has been evident for some months past that there was a falling off in the receipts, and every appropriation has



been made in anticipation of a deficiency at the end of the year. In the year upon which we have now entered, these appropriations must be met, and without a prompt and large increase of receipts, it is not easy to see how this can be done, without painful delay and retrenchment in our work.

Up to the 30th of April, the average monthly receipts were more than \$22,000, and if there had been a corresponding increase in the remaining quarter of the year, as compared with the same months of the previous year, we should have been able to report an aggregate of more than \$270,000. The falling off has occurred in the last three months of the year and it appears from an analysis of the receipts, that it has taken place mainly in New England, and the western States, the districts from which the largest increase came last year. In the receipts from the middle and southern States there has been a large increase.

These statements are made to put the Board, and its patrons and friends, in possession of the facts in the case as far as possible, that they may consider what should be done.

#### AID FROM OTHER SOCIETIES.

The Board has enjoyed during the last year, as in previous years, the generous co-operation, of our esteemed fellow laborers of the American Bible Society and the American Tract Society. From these societies the following appropriations have passed through the hands of the treasurer, viz :—

<i>American Bible Society</i> , for the Madras mission,	-	4,000	
Sandwich Islands mission,	-	5,000	—9,000
<i>American Tract Society</i> , for the mission to Greece,	-	\$800	
Mission to Asia Minor,	- -	1,200	
Mission to Persia,	- - -	500	
Mahratta mission,	- - -	500	
Madras mission,	- - -	2,000	
Mission to Ceylon,	- - -	2,000	
Mission to Siam,	- - -	700	
Mission to China,	- - -	1,500	
Sandwich Islands mission,	- -	2,800	—12,000

## Foreign Department.

### SOUTH AFRICA.

#### MISSION TO THE ZULUS.

Daniel Lindley, *Missionary*; Newton Adams, M. D., *Physician*; Mrs. Lindley and Mrs. Adams.

*On a visit to this Country.*—George Champion and Aldin Grout, *Missionaries*, and Mrs. Champion.

(3 missionaries, 1 physician, and 3 female assistant missionaries ;—total, 7.)

The past year has been one of interruption and severe trial to this mission, in consequence of the war between Dingaan and the Dutch emigrant farmers. The last Report brought the history of the mission down to March 30th, when the members of the mission, excepting Mr. Lindley, had all arrived at Port Elizabeth.

Mr. Lindley remained at Umlazi to watch and report the course of events until the 23d of April, when the Zulu army, having previously been victorious in battle with the people residing at Port Natal, invaded Natal and Umlazi. Their approach was not known at the latter place, until they were seen rapidly advancing. Mr. Lindley was at that time providentially at the bay, and found a safe retreat on board the brig "Comet," which had been detained ten days by the sickness of its captain. The vessel was bound to Delagoa Bay, about a hundred leagues to the north east. This gave Mr. Lindley the unexpected opportunity of visiting that part of the coast. He was accompanied by Messrs. Owen and Hewetson, of the Church Missionary Society. The Portuguese have long had a military and trading post here, and carry their exclusive policy so far that Mr. Lindley thinks a mission would not be tolerated. Judging from the facts which fell under his observation, the climate seemed like that of the lower districts of North Carolina and Virginia. Mr. Lindley joined his family and associates at Port Elizabeth on the 22d of June.

The war continuing, and great uncertainty hanging over the prospects of the mission, Mr. Venable removed with his wife to Cape Town, and devoted himself to evangelical labors among a destitute class of the inhabitants. At length it was deemed expedient to return to the United States, and they arrived at Boston in



the "Levant," Capt. Holmes, March 2d. Mr. and Mrs. Venable have since received, at their own request, an honorable release from their connection with the Board. Mr. and Mrs. Champion found it necessary to follow them, soon after, in consequence of the long and painful illness of Mrs. Champion. They arrived at Boston, April 19th, in the ship "Dover." Doct. Wilson reached this country in September of the last year, and has since embarked for the mission in West Africa. Messrs. Grout and Champion are anxious to resume their mission among the Zulus as soon as Providence is pleased to open the way.

At the close of last year the colonial government resolved upon taking military possession of Port Natal, at least until peace could be restored. About the same time the Boers gained a decisive victory over Dingaan, and took his capital. Recent advices give the pleasing information that peace has been restored, and our two brethren on the ground were expecting to return to Port Natal, with their families, about the middle of May, the Lord having thus opened the way for them to resume their labors.

## WEST AFRICA.

### MISSION AT CAPE PALMAS.

FAIR HOPE.—John Leighton Wilson and Alexander E. Wilson, M. D., *Missionaries*; Benjamin Van Rensselaer James, *Printer*; Mrs. J. L. Wilson, Mrs. A. E. Wilson, and Mrs. James.—Three native helpers.

(1 station; 2 missionaries—one of them a physician, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

Experience at Cape Palmas gives some countenance to the opinion, that missionaries from the northern States are not much more exposed to danger from the climate, than those coming from the southern States. Near the commencement of the present year, there were thirteen white persons connected with the several missions at Cape Palmas, a considerable proportion of whom were from New England and the middle States. Both the climate and the fever become less formidable on acquaintance.

Mr. James, who is a colored man, was married near the close of last year to Mrs. Strobel, a woman of color, who accompanied Mr. and Mrs. J. L. Wilson to Africa as a teacher, though not under any direct appointment from the Committee.

The results of the press are given from the beginning of its operations in the following table. The books are either in the Greybo (or Grebo) language, or explanatory of it.

## In the year 1837—

	<i>Copies.</i>	<i>Size.</i>	<i>Pages.</i>	<i>No. pages.</i>
First Reading-Book,	700	12mo.	16	11,200
Vocabulary,	600	8vo.	16	9,600
Na Buk,	600	32mo.	8	4,800
Cain and Abel,	600	32mo.	8	4,800
Hymns,	400	12mo.	12	4,800
	<hr/> 2,900		<hr/> 60	<hr/> 35,200

## In the year 1838—

First Reading-Book, (revised)	800	12mo.	20	16,000
Dictionary, (first form,)	370	8vo.	4	3,480
Grammar,	382	8vo.	36	13,752
Story of Joseph,	600	12mo.	11	6,600
Gospel of John, (in part,)	600	12mo.	4	2,400
Gospel of Matthew, (in part,)	360	12mo.	56	48,160
	<hr/> 4,112		<hr/> 131	<hr/> 90,392

## In the year 1839, to March 1st—

Gospel of Matthew, (continued)	860	12mo.	29	24,940
King David,	1,000	32mo.	11	11,000
Salvation by Jesus Christ,	1,000	12mo.	11	11,000
Isaac,	1,000	8vo.	8	8,000
	<hr/> 3,860		<hr/> 59	<hr/> 54,940

The whole number of copies reported above, is 10,872, and of pages, 180,532. The number of pages in the series of books, is 234. The excess of pages above the number reported the last year, is 168,332. Mr. James is assisted by two apprentices.

The mission church contains twenty-one members. Eight were received during the past year. One was excommunicated. Four schoolmasters and seven of the members of the boarding-school are church members. The average congregation on the Sabbath is from fifty to one hundred.

The free-schools are three in number, containing about fifty pupils. The boarding-school, or seminary, contains thirty-five, of whom twenty-five are males. Ten day scholars have also been admitted from the colony. "Of the members of the seminary," says Mr. Wilson, "there are about twenty who can read with ease and fluency books both in their own and the English languages. The greater part of them are familiar with the historical parts of the Bible, and, to some extent, with its doctrines. They have some knowledge of geography, particularly that of their own country. Most of them have made considerable progress in arithmetic, and can write intelligibly both in English and Grebo. The morals of our children are generally good, and we find them in many respects more tractable and docile than we expected them to be. Eight of them give evidence of a change of heart, and have been received as members of the church. Only one out of this number has



caused us any disappointment, and this one we hope will not prove incorrigibly wayward. There has been nothing like very special interest on the subject of religion for some months past in the institution. Still we would hope that there are a few who are silently inquiring what they must do to be saved. The tracts and books we are printing are received and read with a great deal of avidity, and they appear to understand religious instruction communicated through the medium of their own language, much more readily than when derived from books in the English, notwithstanding they have spent much more time in acquiring a knowledge of the latter, than of the former. One of our pupils has recently been intrusted with a school, but has not yet had time to give decisive evidence of his ability."

A satisfactory territorial division of the field within the limits of the colony, has been made with the brethren of the Episcopal mission. Arrangements of this kind, where they are practicable, are always and on all accounts desirable.

An extract from a letter written by Mr. Wilson in February, will throw light on the prospects of the mission.

"In relation to the general affairs of the mission, I believe there have been no important changes since I wrote last. The people have grown more averse to attending preaching, and for the most part we have no other audience on the Sabbath, than the boys and girls connected with the school. Every Sabbath evening I have a meeting in the native town for a class of men who speak broken English. The attendance upon this is from ten to twenty-five, and generally the meeting is solemn and interesting."

It is of great importance to the well-being of the native tribes of western Africa, that the strongest possible religious influence should be thrown into the colonies which are rising into existence and power upon their borders. Otherwise, the condition of these tribes, notwithstanding the sameness of their color with that of the colonists, will, at no distant period, be that of the native tribes in South Africa and of our own country. It would seem to be our wisest course to assume the permanence of the colonies, and their future ascendancy over the native tribes, as unquestionable facts, and to frame our plans accordingly. It will be impossible to conduct missions happily and prosperously in the immediate vicinity of the colonies, unless the influence of the gospel is predominant in them; and their relations with the native communities will necessarily extend and become more and more intimate. Of late years it has seemed to the Committee, that the field which specially invites our attention, is remote from the colonies, perhaps among the Ashantees, and especially up the Niger; while at the same time, it will be desirable for us to have a mission of moderate size at Cape Palmas. Indeed we could hardly maintain an efficient mis-

sion in the upper countries of the Niger, without having a station at Cape Palmas and another somewhere on the Gold Coast, to serve as places for rest and acclimation, and as intermediate posts of communication.

In compliance with advice from the Committee, Mr. Wilson visited Cape Coast and several of the more important places nearer Cape Palmas, early in the present year, in the ship *Emperor*, Capt. Lawlin. He was accompanied by Mrs. Wilson, whose health required the excursion and who was benefitted by it. Mr. Wilson regards two of these places, before coming to the territory under European government, as eligible sites for missions; viz., St. Andrew's, at the mouth of a large river of the same name and a hundred miles from Cape Palmas; and Cape Lahou, about ninety miles eastward of St. Andrews, said to be the largest native settlement directly on the sea-beach, on the coast of western Africa.

"I think both Cape Lahou and St. Andrews inviting points for missionary operations; and their remoteness both from European and American settlements is not one of the least encouraging circumstances to make them so. Both of them are situated at the mouths of large rivers, which will offer easy and constant access to the interior tribes. These rivers, if my information be correct, must extend nearly into the heart of the Bahooree country, which must contain a populous and powerful nation, as they successfully resisted time after time, the arms of the Ashantees in the day of their greatest glory. These rivers too may be found to afford the most direct access to the powerful kingdom of Kong, which lies to the northwest of Gaman.

"It must not be expected that a missionary could at once penetrate the interior by either of these routes, for he would be resisted by the maritime tribes, until it is perfectly understood that his object is religious, and not commercial. I would therefore recommend the occupation of these two places to the serious consideration of the Committee. If it is not possible to get men from America to occupy them, educated Fantees from Cape Coast might be engaged and located at these two places as teachers for the present. I should expect them to be as healthful locations as any on the coast."

"Asinee and Grand Bassam, two places intermediate between Cape Lahou and the British forts on the Gold Coast, are also important points, but as we did not touch at either of them, I could not acquire any particular information in relation to them. Grand Bassam is visited by the Ashantees, and there are also Mohammedan negroes who come down to this place, but I do not know from whence."

Governor McLean, who has command of the English forts and territory on the Gold Coast, gave the kindest reception to Mr. and Mrs. Wilson, and will give our mission a cordial welcome, and extend to it the protection of the local government should it be situated within the range of its power. The Board are aware that the interior of the country from this coast is occupied by the Ashantees. The communication between Cape Palmas and Cape Coast is frequent, as most of the American vessels, which visit the former, continue their trading voyage as far eastward as the latter.



Doct. A. E. Wilson and wife sailed from New York city for Cape Palmas, in the "Sarah Elizabeth," Capt. Saxton, on the 27th of July. Doct. Wilson was connected with the mission in South Africa, until it was broken up by the war between the Boers and Dingaan the chief of the Zulus. On his return to this country he devoted himself with great cheerfulness to the work of Christ among the heathen of western Africa.

## EUROPE.

### MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries*; Mrs. King and Mrs. Benjamin.

ARIOPOLIS.—Samuel R. Houston and George W. Leyburn, *Missionaries*; Mrs. Houston and Mrs. Leyburn.—One native helper.

(2 stations; 4 missionaries, 4 female assistant missionaries, and one native helper;—total 9.)

The station at Argos has been discontinued, for the reasons mentioned in the last Report. Mr. Benjamin has removed to Athens, and Mr. Riggs to Smyrna.

The books sold and distributed during the year 1838, at the depot established by Dr. King at Athens, amounted to 32,410 copies. Of these, 6,275 were either the New Testament and parts of the Old Testament bound in one volume, or the four Gospels, or the Gospels and Acts. Books were sold to the amount of \$435,58. The Magazine of Useful Knowledge, published at Smyrna, is not included in the above statements. Copies of that periodical were sold at Athens to the amount of nearly one hundred and fifty dollars. The books thus distributed from the metropolis of Greece go, of course, to all parts of the kingdom. Other similar fountains of influence were also kept open by the Agent of the British and Foreign Bible Society at Athens; by the English and American Episcopal missionaries at Athens and Syra, and by the American Baptist missionaries at Patras. Dr. King estimates the number of copies of the Holy Scriptures, or parts of them, scattered in Greece during the past year, at scarcely less than 20,000. Messrs. Houston and Leyburn have at length obtained permission from the government to distribute books among the people, with the exception of translations of the Old Testament made from the Hebrew.

A commodious house for a Lancasterian school has been erected at Ariopolis; but as no one is allowed to teach in Greece without a diploma from the government, and as few besides those who have

been beneficiaries of the government and are subject for some years to the direction of the superintendent of public schools have such diplomas, no teacher could be obtained ; for the superintendent would not consent that any one under his control should serve the mission. "In a few months, however," says Mr. Houston, "some of these beneficiaries will be free from their shackles, and will then most cheerfully come to our aid without any fear of molestation. It is painful to us indeed to see our noble school-house unoccupied, while there are hundreds of boys playing about the streets, who would at one moment's notice rush into it for instruction, and whose parents would, without a single exception, rejoice to behold them there."

Any one who has the least knowledge of the condition of the Maniotes from time immemorial, must be interested in Mr. Houston's account of the Hellenic, or high school, at the station.

"Our Hellenic school promises, we think, to become a great blessing to the Spartans. The number of scholars is small only on account of the elevated nature of the studies. Our teachers are all that we could desire, with the exception of devoted piety. They are well qualified to give instruction. Andriades teaches ancient Greek, mythology, history, geography, arithmetic, the Old and New Testament histories, and the catechism. Dr. Galatti has lectured this session on physiology and geometry, and once a week has translated and delivered a lecture written by Mr. Leyburn or myself. These lectures on moral and religious subjects embraced in the general subject of education, we trust will prove as efficient as sermons. Every Saturday forenoon, Mr. L. and myself examine the school on all the lessons of the week. We find this a delightful exercise, as it gives us an opportunity to express our views to the scholars on a great variety of subjects intimately connected with the grand object of our mission. The catechism mentioned above is that of the Greek church, which contains a most excellent summary of christian doctrines. We hesitated much before we consented to introduce it at the school, on account of the few pages which contain error ; but we at last agreed to do so, as our circumstances seemed to make it necessary—only on this condition, however, that the teacher should explicitly inform the scholars that we did not believe the objectionable points for such and such reasons. We rejoice now that we have such a book in the school, first, because it contains so many excellent things, which we can bring down upon the minds and hearts of the scholars with all the authority of the orthodox Anatolic Church, and which are altogether at variance with their practice ; and, secondly, because we could in no other way so distinctly and yet so inoffensively declare our disbelief in the errors which prevail. Many of the scholars are interesting youth and promise as fairly as any young men that I have ever seen. We seem to have the confidence of all the people and their strong desire that we be sustained and prospered in our efforts for their good. The great public bell of the Demos rings regularly for the opening of our school, although it swings so sacredly over the pictures of the trinity and the saints."

Ariopolis is situated on the western side of the promontory formed by the Taygetus, about twenty-five or thirty miles from its extreme point. In August of last year, Mr. Houston visited the more interesting and important points upon the cape. A few extracts from



his account of this tour, will throw light upon the character of a peculiar and remarkable people.

“Some have tried to deter me from going without a guard, alleging that no stranger had ever ventured unprotected into these wild regions ; but as many of the people have already seen me and invited me to visit them, and they are generally well aware that I come to them as their friend, I apprehend no danger whatever. I have with me also a muleteer who is rather a respectable man, and who is well acquainted with many persons in each of the villages which I expect to visit. He declares that I shall go in perfect safety, and that I should not fear even if I were loaded with treasures. I have learned also from certain persons well acquainted with the Spartans, that in their own country they are exceedingly kind and hospitable, and that the plundering of a stranger who has come to visit them would be regarded by all as a very great crime.

“I was far more pleased with the appearance of the country than I expected to be from the distant view I had already had from the sea on my passage to Ariopolis. As I approached some of the villages which I passed this afternoon, they presented, under the light of a declining sun, quite an inviting appearance, surrounded by many apparently fruitful gardens, abounding with the fig, mulberry, olive, and other trees. A well built church and a tower or two rising up in their majesty and loftiness over all the scene, gave an air of dignity to the village which I am told the Spartans are very conscious of. They pride themselves much especially in their majestic towers.

“The Spartans seem never to have been either a commercial, a manufacturing, or an agricultural people. They have doubtless been a warfaring race from the earliest periods of their history. All their buildings, their roads, many articles of their household furniture and of their dress have been evidently designed for a state of war.

Their implements of husbandry are of the most ancient and rude methods of construction. The handmill, turned by women, is used in most of the villages. The spindle and distaff have not yet given place to the more useful and convenient wheel. Saddles and bridles are unknown, as well as wagons and carriages of every kind. Instead of gates to admit to their fields and gardens, or to prevent the ingress of animals, the entrances are rudely closed by great stones, which must be removed and replaced as often as occasion requires. Bedsteads, chairs, tables, knives and forks, are very rare. At the bishop's house in Laiyia myself and two muleteers dined out of the same dish, all sitting cross-legged upon the floor. Coarse cloth is made for clothing, also thick blankets. These latter form their only bed-clothing in most of the villages.

“The inhabitants are all Greeks. No Catholics, or Jews, or Armenians, or Turks are to be found among them. They are pure Greeks in religion, in language, and in their habits. They are generally well made and robust, can endure hunger and fatigue probably as long as any people on the globe. They are ignorant beyond all the rest of the Greeks, but possess a simplicity in their manners and apparent sincerity which I have seen no where else among the people of the east. To their friends they are generous and liberal and hospitable ; but towards their enemies exceedingly revengeful and malicious. They resent injuries or insults in the most bloody manner, not only upon the real authors of them, but upon their children, or their cattle. In every village there are two or more parties violently opposed to each other. We find it very hard to steer clear of these parties and prevent ourselves from being identified with one or the other of them. I have often thought that the females were, considering all their circumstances, among the higher classes especially, uncommonly amiable in their dispositions and manners. They are certainly extraordinarily modest. I have not found that air of insincerity and

obsequiousness among persons of either sex, which has disgusted me much in other parts of the east. Dishonesty is awfully prevalent. Their consciences seem hardened against deception of every name and degree, when they can promote any selfish intent by it. The women do the most of the labor, both in the fields and within doors; and hence idleness, the fruitful source of vice, prevails to a great extent among all classes of the men. When a Spartan, however, has discovered that it is his interest to work, he is commonly industrious and active. Many of them go abroad and labor a few months and bring home the fruit of their toil for their families. It is common for these to go as far as Trieste and Leghorn, but more commonly to Messenia and other parts of the Morea. Most of the porters about Athens are Spartans."

The Committee are sorry to say that their latest dates give information of the failure of Mrs. Houston's health. She was threatened with consumption, but the hope was cherished that she might be substantially benefitted by a voyage to Alexandria. Mr. and Mrs. H. were there in June.

Dr. King has nearly completed the translation of Baxter's *Saints' Rest* into the language of Greece. He continues his service in Greek on the Lord's day. This consists of an exposition of Scripture in the morning, and a regular discourse in the afternoon. The most numerous attendance is in the afternoon, it sometimes being upwards of fifty. He has a class there in the Hebrew language. It is remarkable, considering the strong prejudice of the Greeks against the Jews and their language, that the study of Hebrew has been introduced into the university, as a part of the course in the theological department. It is also among the signs of the times, that one of the most learned of the priests in Greece and the secretary of the Synod, has published a book in which he declares his decided opinion that the Fathers of the ancient church were liable to err, and did err, on a variety of subjects, and that the Holy Scriptures are the only infallible rule of faith. As a consequence of this, there is much cry of heresy.

An extract from a letter of Dr. King, written in January last, will close what the Committee have to say concerning this mission.

"During the year four priests have been appointed by the Greek government, to preach in different parts of the kingdom—one at Athens, one for the islands, one for the Peloponnesus, and one for Continental Greece, besides the one at Athens. If these four were Edwardses, Baxters, and Whitfields, great good might be accomplished by them; still they would but poorly supply the spiritual wants of this whole population. The appointing of these, however, shows that there are some who feel the need this people have of the preaching of the gospel. This, in fact, is the great thing that is wanting in almost all the eastern churches. There is no want of priests. Of these there are multitudes. There is no want of prayers, such as they are—long and offered up not only to God, but to angels and the spirits of just men made perfect. But there is a want of preaching—plain, simple, gospel preaching. I cannot but hope that some of those who are now studying theology here may some day become preachers of righteousness. The advantages they enjoy are far superior to those enjoyed by their predecessors in the church for perhaps hundreds



of years. And there is a great deal of activity of mind here, notwithstanding the shackles that have been thrown over it by ages of tyranny, ignorance, and superstition. It is beginning to look out like the sun from behind the clouds after a storm, and gives hopes of a better tomorrow—a more beautiful day to come. I fancy that I already behold this light on the landscape before me, and am sure that I see in the midst of the clouds the beautiful bow of the promises.”

## WESTERN ASIA.

### MISSION IN TURKEY.

SMYRNA.—Daniel Temple, Elias Riggs, and John B. Adger, *Missionaries*; Homan Hallock, *Printer*; Mrs. Temple, Mrs. Riggs, and Mrs. Hallock.—Four native helpers.

CONSTANTINOPLE.—William Goodell, H. G. O. Dwight, William G. Schauffler, Henry A. Homes, and Cyrus Hamlin, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Schauffler, and Mrs. Hamlin.—Four native helpers.

BROOSA.—Benjamin Schneider and Philander O. Powers, *Missionaries*; Mrs. Schneider and Mrs. Powers.—One native helper.

TREBIZOND.—Thomas P. Johnston, and William C. Jackson, *Missionaries*; Mrs. Johnston and Mrs. Jackson.

Mrs. Adger, of the Smyrna station, on a visit to this country.

(4 stations; 12 missionaries, 1 printer, 12 female assistant missionaries, and 9 native helpers; —total, 34.)

SMYRNA.—Mr. Riggs is associated with Mr. Temple in the superintendence of the Greek department in the printing establishment. His transfer from the Greek mission to this, has been already mentioned. He arrived at Smyrna November 2d, and immediately commenced preaching in Greek, in the chapel of the Dutch consulate. Mrs. Adger's visit to this country was with the approbation of the Committee, for the benefit of her impaired health. In September, she and her husband were called for the third time to experience a bereavement, by which they were rendered childless.

In April of last year, in company with the Rev. S. H. Calhoun, agent of the American Bible Society, Mr. Adger made a tour through a part of the interesting country embracing the seven churches of Asia, travelling as far as Broosa and Nice. The objects he had in view were relaxation from study—more opportunity for speaking and hearing the Armenian language—to determine how far itinerating might be expedient—to see the moral condition of things in the interior—to learn what opportunity existed for the wise distribution and sale of books—and to sow some of the good seed by the wayside. For the journal of this tour the Board is referred to the *Missionary Herald*. The general remarks made by

Mr. Adger in view of his observations will be quoted in the conclusion of the report on this mission.

The operations of the press during the year 1838 were commensurate with the funds placed at the disposal of the mission. There was an increased circulation, notwithstanding the opposition of enemies to the light. More than 17,000 piastres, or about 850 dollars, were received for books sold. The printing was as follows :

<i>In Modern Greek :</i>				<i>Size.</i>	<i>Pages.</i>	<i>Copies.</i>	<i>No. Pages.</i>
Magazine, 11 Nos. for 1838, - - - - -	-	-	-	4to.	176	16,500	264,000
Covers for do. - - - - -	-	-	-	"	44		44,000
Magazine for January 1839, (in part,) - - - - -	-	-	-	"	8	2,000	16,000
Magazine for February 1837, (reprinted,) - - - - -	-	-	-	"	16	700	11,200
Do. for April, " " - - - - -	-	-	-	"	16	640	10,240
Do. for May, " " - - - - -	-	-	-	"	16	620	9,920
Do. for June, " " - - - - -	-	-	-	"	16	650	10,400
Do. for July, " " - - - - -	-	-	-	"	16	600	9,600
History of David, " (in part,) - - - - -	-	-	-	12mo.	12	4,000	48,000
History of Joseph, " - - - - -	-	-	-	"	60	2,000	120,000
Alphabetarion, " - - - - -	-	-	-	"	120	4,000	480,000
Mediatorial office of Christ, by Mr. Temple, (in part,) - - - - -	-	-	-	"	16	2,000	32,000
Almanac for 1839, - - - - -	-	-	-	"	48	1,000	48,000
Total in Greek,					564	34,710	1,103,360
<i>In Modern Armenian :</i>							
Magazine, Specimen No. and cover, large - - - - -	-	-	-	8vo.	20	250	5,000
Do. Nos. 1, 2, 3, and part of 4, - - - - -	-	-	-	"	56	6,000	34,000
Cover for No. 1, - - - - -	-	-	-	-	4		4,000
Balbeith's Profession of Faith, - - - - -	-	-	-	16mo.	62	1,000	62,000
Child's Entertainer, (finished,) - - - - -	-	-	-	12mo.	132	1,000	132,000
Lives of the Patriarchs, - - - - -	-	-	-	"	300	1,000	300,000
Christian Teacher, - - - - -	-	-	-	16mo.	148	500	74,000
Almanac for 1839, - - - - -	-	-	-	"	124	2,000	248,000
School Cards (finished) - - - - -	-	-	-	folio	32	100	3,200
Do. (nine defective ones reprinted,) - - - - -	-	-	-	"	9	100	900
Catalogue of Armenian School, - - - - -	-	-	-	"	1	100	100
Juvenile Instructor, - - - - -	-	-	-	16mo.	80	1,000	80,000
Daily Food, - - - - -	-	-	-	"	66	1,000	66,000
Guide to Parents, - - - - -	-	-	-	"	68	1,000	68,000
Title page for 2d vol. of New Testament, - - - - -	-	-	-	"	4	300	1,200
Child's Book on Repentance, (in part,) - - - - -	-	-	-	"	16	1,000	16,000
Total in Armenian,					1,122	16,350	1,144,400

The totals, including both languages, are 1,686 pages of *matter*, 2,247,760 pages of printing, and 51,060 copies. The printing from the beginning is estimated at 32,247,760 pages. The books and tracts distributed during the year were 29,518.

The Magazine of Useful Knowledge in Modern Greek has regularly increased in popularity and usefulness. The edition for the first year was 1,000 copies, for the second, 1,500, and for the third, 2,000. The subscribers are about 1,000. The above table shows that a similar periodical has been commenced in the Armenian language.



Mr. Hallock's success in cutting the punches for the Arabic fount of type mentioned in the two last Reports, has been very gratifying. In addition to his other duties, in which he needs more assistance than he is now able to command, he has, during the past year, obtained a fount of Greek type from the matrices which were cut under his superintendence while in this country.

The fount mentioned in the last Report as having been forwarded from London by the British and Foreign Bible society, for printing an edition of Zohrab's Modern Armenian New Testament, is not yet complete enough to commence the work. There was an error in stating that the fount was made in Vienna; it was cast in London from the real Venice moulds, which are superior to every other in finish and beauty.

CONSTANTINOPLE.—Mr. and Mrs. Hamlin embarked in the "Eunomus," Capt. Drew, December 2d, and arrived at Constantinople on the 3d of February. Since the last annual meeting, Mr. Dwight has made a visit to this country, with the approbation of the Committee. He arrived in September, and sailed, with his wife, on his return in the Elisha Denison, Capt. West, June 14th. His presence in different parts of the country was in several respects very useful to the cause. Mr. Homes returned from Syria in July of last year, having been absent about sixteen months, much of which time he had spent in Damascus for the acquisition of the Arabic language. His special object of attention is the Turkish language, but he finds that a perfect knowledge of the Turkish language involves an acquaintance with the Arabic and Persian.

Mr. Schaufler's version of the Old Testament in Hebrew-Spanish is in such a state of forwardness, that he has gone to Vienna to superintend the printing of it. The version is to be printed with the original Hebrew, and the work is to be done at the expense of the American Bible Society. Some of the reasons for printing at Vienna, rather than at Smyrna or Constantinople, were, the comparative cheapness of printing in Hebrew and Hebrew-Spanish at Vienna, it being less than half what it would be at the other places; the ability and willingness of the Vienna printers to correct the Hebrew text; the greater despatch of Hebrew printing; and the deserved popularity of the Vienna press among the Jews. Mr. Schaufler left Constantinople for this purpose, with his family, in the spring, going by way of Odessa and the Danube. His relations, labors and prospects among the Jews of Constantinople during the year past, have been similar to those described in the last Report.

Among the Turks there are evidences of progress which the reflecting christian will not account unimportant. The following,

described in one of the letters received from this station, may be viewed in connection with those mentioned in the twenty-ninth Report.

“Provision is making to have the august firman of the sultan, which was formerly always written on an imperial sheet in large characters, submitted to the ignoble operation of being printed and pressed. A former order of two years since, forbade the offering of pipes and coffee in the public offices. That not being enough, it is now ordered that individuals having business, instead of sitting to palaver for half an hour, shall state their business at once, and when finished, depart. The streets throughout the city are being repaved in the turnpike form. The entrance to the mosques has become so free and easy to Christians, that many of our friends have entered them unaccompanied by any Turks; and on any occasion, even St. Sophia can be visited by any person without an order, simply by his being accompanied by any official guardian. Formerly the great men of the empire never rode otherwise than on horseback; and now may be seen not only the ministers and pashas, but the grand mufty himself, riding in a splendid European built phaeton, in all the dazzle of his robes and turbans. He, of course, is officially a sort of pope of the empire.

“All the officers of the porte in the city are now receiving known and fixed salaries, and no one is to be permitted to accept of presents in any form. The same system is being extended to all the governors of the interior. In future, therefore, instead of farming out a town or province for a certain sum, and then leaving the governor to extort as much as he pleases, whatever is raised from the people will all come direct to the treasury. If this system shall be carried into effect, it will operate immensely to remove oppression from the people. The new treaty that is being made with the European powers, provides also for the abolition of all those monopolies that the government possessed, by which the producer was obliged to sell many articles of produce to the government, at a fixed price, even although that price should be a hundred per cent. below the market price. Of course all the profit in such cases came to the government.

“A distinguished pasha has lately had printed at his own expense, a grammar of the French language in Turkish. It was printed by lithography at a French establishment in this city.

“Many other topics of the same kind as the above might be enumerated, showing the progress of civilized and liberal ideas among men in power, all which will gradually have their natural effect upon the popular mind. We shall be excused for mentioning them, although it will at once be seen that all these changes are probably so many steps which will eventually prepare the way for the free and triumphant progress of the gospel.”

Nor should we overlook an important, though purely secular, influence, which God in his providence is bringing to bear upon the Turkish people. Mr. Goodell, in his account of a visit he made to Trebizond, in the summer of last year, sets it vividly before us.

“As many as eight or ten steamboats now visit Constantinople regularly, besides those that come occasionally, and besides also those now owned by the sultan himself. And all these, as you may well suppose, contribute something towards the change which is going on in the character and habits of the people. The engineers are English; and so also, in most cases, are the captains, who are very attentive to the comfort of the passengers, and who



deserve and have invariably received the respect and confidence of all. The boats are generally crowded. On our return from Trebizond, we had near four hundred passengers; among whom were 'Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia,' together with Europeans, Circassians, Kurds, and devil worshippers. The moment they set foot on deck they all come under new and the same laws; they are brought into direct contact with European skill and superiority; they are compelled to see and learn new customs; warriors have to throw off their armor, executioners to deliver up the instruments of death, and officers to cease giving commands.

"They have to learn punctuality. When we reached Sinope the passengers were told to a minute how long the boat would stop, and they were repeatedly warned of the danger of not being punctual. Still some were left behind, and lost both their passage and (what was still more grievous to them) their passage money. The captain told me that there were such cases almost every voyage. Some would go to the bath, no more thinking that the steamer would dare to leave them, than that the sun would stand still in the heavens. And thus haughty and imperious lords, who never knew it could be 12 o'clock, till they gave orders for it to be so, now learn for the first time in their life, that 'time and tide wait for no man.'

"So also activity and enterprise in business are promoted. The Turks have been squatted down here for ages, smoking their pipes with all gravity, and reading the Koran without being once disturbed. When lo! a steamer dashes right in among them, and they have to scramble out of the way."

There appears to be some gradual progress in the government towards a spirit of toleration, though there is nothing and can be nothing of this kind in the Mohammedan religion. That principle, in the administration of affairs in the Turkish empire, which makes the ecclesiastical head of each christian sect accountable for the good behavior of his whole community, is exceedingly unfavorable to the progress of free inquiry, and pure religion among the nominal christians. It gives the opposers of truth a power in Turkey which they can not have in Greece, especially by entrusting that terrible instrument, *banishment*, to the ecclesiastical courts. Every nominal christian, if not under foreign protection, must belong to some one of the sects acknowledged by the government. Of course there is no escape for the conscientious evangelical native christian from the inquisitorial fury of his ecclesiastical superiors, if they choose to make him an object of persecution. The Turkish power lends itself to them in such cases, and promptly executes their will. This power was made to bear heavily upon the papal Armenians, about the time of the Greek revolution, many of whom were sent into banishment; though the Sultan was soon afterwards induced by some means to admit them among the recognized sects of the empire.

Since the commencement of the present year, we have had new and unquestionable evidence of the progress of truth among the Armenians, in the outbreaking of a persecution against those at Constantinople over whose conversion to the evangelical faith we

have been permitted to rejoice. The Committee have not yet received a particular and authentic account of this persecution. Hohannes, Boghos Physica, and two bishops, have been sent into exile, and others have been imprisoned to wait their sentence. A great number of names are said to have been put upon the proscribed list. The state of things previous to this visitation, apparently so calamitous, will best be exhibited by means of extracts from communications of our missionary brethren. The following are from a letter written at the beginning of the present year.

“The Armenian school at Has Koy has at last been reduced to its former small scale. M. Aga, who was its chief supporter, did not find that his nation, either priests, great men, or people, gave him that encouragement and praise to which he was justly entitled, and his spirits and zeal began to flag. He therefore began to insinuate his intention of giving up the school entirely. During the period of doubt which hung over the prospects of the school, our Armenian brother H. spoke earnestly of the importance of not trusting in an arm of flesh, but in the living God, who never forsakes his people. About this time the Armenian bankers of the village went in a body and entreated the aga not to withdraw his patronage from the school, and he gave them reason to believe that he would support it about a year longer. After much deliberation, however, he felt it would not do in the eyes of the Ottoman government that he should be alone in supporting from his private purse such a school; and unless others would unite in paying a portion, he could not dare to go on thus single-handed. The success of his school would also injure the success of the national college at Scutari. For these reasons and others which are concealed, he determined to abandon it. If he could only have had from the principal men of the nation the word, ‘Pray go on with it as heretofore,’ he would have felt emboldened to continue; but not one of them gave him a word of encouragement.

“The school lingered for several months in this condition, the scholars beginning to draw off to various employments. The leading men of the village at this crisis went and implored the patriarch even, telling him of their fears that the school would stop, and demanding what they should then do for the education of their children. The patriarch appeared to sympathise with them, and made them believe that he himself would go over to the village and invite the aga to go on. However he did not make his appearance, or venture to favor the continuance of the school, and it was reduced to its former scale, although it remains still one of the best schools in the nation, and under the direction of the same evangelical priest as formerly.

“During all the period of the struggle, we were constantly receiving news of it from the mouth of our christian brother H., its superintendent, and often united in prayer with him, that God would make the whole redound to the honor of his cause. Notwithstanding the closing of such an engine of light must fall in with the views and wishes of many a man in the nation, yet no one expresses any joy on the occasion. Rather, on the contrary, all express the deepest regret; and this expresses the real feelings of by far the greatest number.

“The college at Scutari, for which there has been such an immense outlay of money, still rests almost empty. A simple schoolmaster and priest have been put in charge of a few boys there, but this not so much with the design of commencing on a small scale, as to take away from the government all excuse for appropriating the buildings as barracks for soldiers. On the other hand, notwithstanding they at one moment had courage to put up the buildings on a large scale, they are now afraid that an immense school would



attract and alarm the government, who would fear lest their christian subjects should become too enlightened. The teacher already employed there was one of the Lancasterian teachers in the school at Has Koy. The spiritual guide of the school is a bishop formerly in Egypt, and who is known to us as an enlightened man.

The two evangelical priests from Nicomedia are discharging their functions in the same village where our Greek brother P. (Mr. Goodell's translator) resides. Two or three times every week they are meeting together with him, and with one accord joining in supplication and prayer. They have called on us several times, and give increasing evidence of the work of the Holy Spirit, which is going on in their hearts. Their zeal for the instruction of their nation is great. Whenever opportunity offers by the visits of friends, they enlarge for hours on the wonderful truths of which they have obtained a new perception. On one occasion, the bell ringing for church prayers, one remained to converse with those who were present and deputed the other to perform the ceremonies of the evening at church. On another occasion, after they had been reading and conversing for a long time on these great subjects of salvation, some one happened to introduce a worldly topic, when one of the priests exclaimed, 'Are you so foolish? Having begun in the spirit, do ye end in the flesh?' They are desirous of retiring from their official duties, though not from their office, and devoting themselves to making known in the interior the glorious truths of which they are possessed. Their conversation is always serious and practical. Said one of them, 'Alas! we never become perfect ourselves, and how can we make others so?' They love every occasion of prayer, and are especially desirous of being able to attend our monthly concerts.

"We have renewed our aid to the school of Boghos Physica in Constantinople, paying the schooling of eight Armenian lads from the interior, about Sivas.

"We made acquaintance with one of the pious brethren from Nicomedia, who had come up to hold spiritual conversation with his former religious teachers. He said that these two priests were beloved by every body at Nicomedia, and that they have strong hopes that the way will again be opened for them to return and take charge of their flocks. He seemed a truly serious, devout man, without a particle of a cavilling spirit.

"With our Armenian brother H. we have had much religious intercourse, with frequent bowing of the knee in prayer for guidance in our duties. He is living in the house of the parents of his wife. Their room is a Bethel. Here they read and pray together, and she appears to grow daily in the knowledge and love of the truth; and it is with tears of joy and gratitude that he thanks God for having bestowed on him such a wife. Every evening all his family come together, and frequently other persons are present, to whom he expounds the word of God. One aga in their village has been making anxious inquiries about the influence of the Holy Spirit.

"During the period that the discussion was in progress about closing the school, his name was not mentioned, though it is not at all improbable that his connection with it was the reason why the founder was not encouraged by the nation to go on. We, during this time, were watching to see what God would do, as in fact we were in great want of the services of our brother for ourselves, and no sooner was he disconnected with the school, than he again entered our employ."

In May, 1838, Mr. Dwight visited Nicomedia, a city situated at the head of the gulf of that name in Asia Minor.

"Following the direction of the priest, whom I have mentioned as having met just before leaving Constantinople, we went in search of the principal

teacher of the Armenian school. We first found the church, and then the school within its precincts.

"We had no difficulty in making ourselves known to the teacher, for we found that he had received a letter informing him that we were coming. He invited us to his house, where we spent the night. Notice was soon given to several of the little band of enlightened brethren, who immediately called; and we passed the evening until eleven o'clock in free conversation on those subjects which lie nearest the Christian's heart. Never, since I have been a missionary, have I been thrown into circumstances so full of interest; and never had I more occasion to admire the wonderful grace of God. Here I found a little band of sixteen brethren, as they informed me, who have been led by the Spirit of God to study the written word; and some, I trust, and perhaps all of them, made wise unto salvation! Those whom I saw conversed with a degree of seriousness and earnestness and intelligence, in regard to the great truths of salvation, which were truly surprising. They have taken the gospel of our Lord Jesus Christ for their only guide, and the kind and degree of knowledge they have acquired of the sacred Scriptures, evinced clearly, to my mind, that they have had the Holy Spirit for their teacher. When they meet in the house or elsewhere, they salute one another by the title of *christian brother*; and their earnest desire seems to be, that all their church may be made acquainted with the true gospel. For this they labor, and for this they pray; and not without hope, for they told me that they trust, that within a year, from fifty to a hundred will be likeminded with themselves.

"I promised these brethren to send them some copies of the Armenian Scriptures for circulation, and we made arrangements for maintaining a correspondence. How many of them are truly pious I have not the means of judging. The Lord knoweth their hearts. But I have no reason to question the piety of any of those whom I saw. Truly it is the Lord's doing, and it is marvellous in our eyes.

"One very interesting fact has come to my knowledge since my return to Constantinople, showing a more direct connection between missionary labor and the good work now going on in Nicomedia, than we had before been aware of. Two priests, so far as we know, were the first who became enlightened in that place, both of whom are now in Constantinople. One of them states that several years ago a missionary passed through Nicomedia and left in the hands of an Armenian there, a copy of the Armeno-Turkish New Testament, and also a tract entitled "*The Dairyman's Daughter*," in the same language. This tract the priest read, and it was the first means of awakening his mind, and leading him to search the Scriptures to ascertain the truth of God. The Spirit of God, as we have reason to believe, was his teacher, and through him, others have been led to inquire after the same truth, and have been taught by the same Spirit. That missionary was Mr. Goodell, who passed through Nicomedia on his way to Broosa six or seven years ago, and the tract was one of those printed at our press in Malta. The missionary has, probably, been forgotten by most of those who then saw him. Even this priest did not see his face, but procured the book from another. The seed was buried long; and yet it was not dead, nor was it forgotten of the Lord. How important that in the morning we should sow the seed and in the evening withhold not our hand, for we know not which shall prosper whether this or that, or whether both shall be alike good. Here is also another fact illustrating the good effects of tracts, even without the living teacher's voice to follow up the truths presented.

"In closing this account of what God has done in Nicomedia, I must mention one other circumstance of no inconsiderable degree of interest. The two priests who were first awakened in that city, have already been alluded to.



They were both, providentially, removed at different times to this city, and now they are associated together as the only priests of a church near Constantinople, under the patronage of the distinguished patron of the high school at Has Koy. They appear, both, like truly devoted men, and are striving to do good to the people as they have opportunity. How wonderful are the ways of God towards his people !”

Writing from Constantinople in March, after Hohannes and Boghos had actually gone into banishment, Mr. Adger says ; “ It is pleasant to see Christianity under persecution. It is like going up the stream to visit the Church in the early ages. Persecution is as black and hideous as ever, but the gospel comforts are as pure and complete and divine as the early martyrs found them. The enemy is in deep earnest. It is probably the greatest storm which ever assailed this mission. The current is deep and strong ; but one thing we know—that the stream of God’s wisdom and love is deeper and stronger.” Mr. Temple, who was also at Constantinople at the time, remarks, nearly a month later ;—“ This violent and unexpected step has given me more confidence in regard to the progress of the truth among the Armenians, than all that I had seen or heard for years before. The foolishness of God is wiser than men, and his weakness stronger than men. How true this was in apostolic times ! His enemies would drive the gospel out of Jerusalem, and the persecuted ones proclaimed it all over Judea and Samaria. They stoned Stephen, a *deacon*, to death, and he raised up Paul, an *apostle*, in his place, to preach the gospel from Jerusalem to Illyricum. The Armenians have sent away Hohannes and Boghos, but there are some hundreds left behind, who, in all probability, will now be much more bold to speak the word.”

The recent outbreking and violence are unquestionably proofs of influence exerted, of progress and success. There will be many more such, and not improbably sufferings unto death, before the light and liberty and joy of the gospel pervade the oriental churches. By such reverses as these, regarding them in the light of history and the divine promise, it is impossible not to be animated with hope and expectation. Whether the wave rolls in, or recedes, the tide is rising, and no human power can arrest the mighty flow.

The Committee make but a single quotation respecting the *Greeks*, which they give without remark.

“ Our intercourse with the *Greeks* is extremely limited, and the signs that they are willing and desirous to receive the truth are not increasing. The number, however, is much greater, who feel independent of ecclesiastical domination. It is becoming more and more common for virtuous families to keep their fasts in a lax manner. The Greek church is outwardly becoming more respectable. The Russian treaty at Adrianople provided that the porte should not interpose obstacles to the building of churches, and hence during the last five years a large number of churches have been built in Constantinople

and on the Bosphorus. Formerly it was impossible to build a church on ground where there had been none before, and old churches could not be repaired to the amount of driving a nail, without very large presents to the government. Some of their distinguished Mussulman expounders have said that every nail driven into a christian church, was driven, as it were, into the body of the prophet. In these respects all is now changed, and churches for the country, spacious, elegant, and costly, are frequently built.

"The Greek college at the islands, after many struggles, has succeeded in putting itself independent of the church, by obtaining trustees who are chiefly free Greeks. But neither in this school, nor in the Armenian college, has English been taught lately, simply because it is regarded as such a heretical, dangerous language. But French and Italian are freely taught, for no fears are entertained of the heresies or infidelity that may come in by means of the literature of these two languages."

Reverting to the Turks, the Committee quote a passage from Mr. Goodell, which does justice to a subject which has sometimes been perplexing to unreflecting minds.

"The Mussulmans, on other occasions, as well as this, have been frequently pointed out to me by Europeans, as being a most sincere, devout, and praiseworthy people, in respect to their devotions; and their punctilious observance of them any where and every where has been held up as an example for protestant Christians to imitate. And yet these same Europeans would call us bigots, fanatics, hypocrites, and more names and worse than can be found in any dictionary, were we to pray in that way in the streets, in the coffee-shops, in the public places of resort, in the midst of our business, or wherever we might happen to be.

"But see, they are not ashamed to pray any where.—Yes, I see. And so a man in America is not ashamed to wash his hands any where. Why should he be? He would be ashamed not to do it. It is the custom to do it. Every body does it. No one could be admitted into good society without doing it. And for a man to wash his face and hands, does not imply that he fears God, keeps himself unspotted from the world, leads a conscientious, heavenly life, and acts constantly in view of eternity. If it did, worldly men would be as much ashamed to be seen washing their hands, as they are now ashamed of prayer, or of Christ's ordinances. But it is not done out of regard to Christ; nor does any one ever suppose it to be so done. It implies nothing of this kind—expresses nothing of this character. And just so of the prayers of these people. Every body prays. It is the custom to pray. It is the law to pray. A man would be ashamed not to pray. He would in fact be hissed out of society, if nothing worse, should he refuse to pray. And his prayer implies no more as to his moral character, than the custom with us of washing one's hands, or shaving one's beard. No body here ever expects to find a man more heavenly minded, more benevolent, more hospitable, more honest, because he prays. No body ever feels, that his life and property are in any degree the more secure, because he has fallen into the hands of those, who have just risen up from their prayers. No one is ever supposed to be the less covetous, the less selfish, the less impure, the less a cheat, a gambler, a liar, a defrauder, a murderer, because he prays. Nothing is farther from his own thoughts, or the thoughts of the bystanders, than that his prayer should exert any transforming influence upon his character."

What influence the death of the Sultan, which occurred early in July, will have on our prospects at Constantinople or elsewhere in



western Asia, cannot yet be conjectured with any confidence. The Committee do not see how it will be unfavorable.

**BROOSA.** This station is gradually increasing in promise of good to the cause of Christ. Where the light of divine truth and of holiness shines constantly, and is made to shine in obedience to the divine command, how can it be otherwise than that a good and increasing influence should be exerted? The brethren feel that they are not living in vain, though but little fruit of their labors is yet ripening for the harvest. A few attend on Mr. Schneider's preaching in the Turkish language, which he commenced nearly a year since. Mr. Powers finds great satisfaction in his intercourse with the two Armenian young men referred to in the last Report, both of whom are in stations to exert influence on the best minds in the city. The teachers at Philadar and Demir Tash, though neither of them perhaps is decidedly pious, each has an exposition of Scripture every Sabbath in his school-room—in the latter place with the consent of the bishop, and sometimes with forty or fifty hearers. These things are at least the shadows of good things to come. A pious Swiss merchant from Basle, residing at Broosa, has done much towards the support of the three schools connected with the station,—at Philadar, Demir Tash, and Kuplu—which contain 220 scholars.

Kuplu and Biledgik are within three miles of each other, and each contains about seven thousand inhabitants, who are generally Greek in the former, and as generally Armenian in the latter. They are two days, or about fifty or sixty miles, eastward of Broosa. Biledgik is situated on a steep and rugged declivity, and Kuplu in a valley. The people are less intelligent, less civilized than at Broosa, but the means of living are more moderate, and there is a regular communication with Constantinople, Kutaieh, and Broosa. It is true here, as in most other places in the interior of Asia Minor, not excepting Broosa, that the Turkish is the language of the Greeks and Armenians. Mr. Schneider says,—

“There exists among the Greeks a strong desire to revive their own language. In nearly every place through which I passed, inhabited by this people, a small beginning towards regaining their proper tongue may be seen. And this is probably true of most of them in this empire. They have generally no fondness for the Turkish. They use it rather because they seem compelled to it than because they love it. But situated as they are in the midst of the Turks, it will take a long time before they can make this acquisition. The Armenians seem not to possess the same partiality for their own language. Although it is rich and copious, yet they are content to use the Turkish, although it is not so well adapted to express the ideas and emotions of a christian people.”

Another place of some importance mentioned in the communications of the past year, is Gemlik, at the head of the gulf of Mon-

dainea. It has a population of four or five thousand souls, almost entirely Greek. The Sultan has a dock yard here, which gives business and animation to the town. But it would seem that the country is capable of sustaining a far greater population than is now found in it. Speaking of a tour to Biledgik, Kuplu, and thence to Nice and Yeni Shehir, Mr. Schneider makes these remarks ;—

“I was peculiarly struck with the smallness of the number of the inhabitants of the country, compared with the number which might find a subsistence. I think it not exaggeration to say that eight times the number of its present population might find a support. Large tracts of land lie wholly uncultivated, which might become fertile and productive by proper cultivation. But there seems to be no adequate number of hands to till them.”

His remarks concerning the opposition made some time previously by the Greeks to the spread of knowledge, and its futility, are deserving of particular notice, as they are doubtless founded in fact, though we must guard against being too sanguine.

“I found that in every place through which I passed, where our books had been circulated among the Greeks, they had been collected by order of the ecclesiastics in the opposition already alluded to. The priest of Nice assured me, that a horse-load of them passed through that place on their way to Constantinople, to the Greek patriarchate. Violent and extensive as was that hostile attempt, I do not think a similar one will again be made. Opposition will undoubtedly again appear in some form or other, but it will not probably manifest itself in this way. But, however the result may prove, it is a delightful reflection, that, notwithstanding these efforts to oppose the truth, gospel views are continually spreading. Like leaven, they are continually and silently diffusing themselves among the mass of the people ; and though, when from mistaken views, or ill-grounded alarm, or any other causes, opposition is made, it may seem from the surface of things that the progress of truth has been effectually checked, yet it is not so. Like the waters of a river, which may be obstructed for a short time, but soon find their way again to their accustomed channel, so it is with the truth. It cannot be hemmed in and prevented from spreading.”

Letters received since the foregoing was written, and dated in May, speak of a new and violent storm of opposition breaking out among the Greeks, in which the Armenians were as violent as their neighbors. Books of all kinds, that had been distributed by the mission and could be collected by the priesthood, were committed to the flames.

TREBIZOND.—The remark under this head in the last Report, that the Russian government had broken up the convent of Etchmiadzen, proves to be an error.

Mr. Jackson was expecting to remove to Erzerum during the past summer. An associate has been provided for him, and another for Mr. Johnston, who are expected to be soon on their way.



Erzeroom holds a central and commanding position on the original Armenian territory, on the great commercial route between Trebizond and Persia and central Asia. It contains an Armenian population respectable in number and character, and is resorted to by large numbers for trade and other purposes. It has an extensive intercourse with other cities in the interior. Its climate is decidedly good. Europeans often visit the place, and a missionary residing there would enjoy ample consular protection. A station at Erzeroom is moreover desirable as a connecting link between the missions along the shores of western Asia and those in the interior.

As the brethren residing at Trebizond become conversant with the language, they find a more ready access to the people, and something to encourage them, and much in the ignorance, stupidity and wickedness of the people to try their faith and patience.

The climate of Trebizond is supposed to be one of the most salubrious for consumptive persons in Asia. Of the natural scenery Mr. Goodell thus speaks during a visit in the summer of last year.

“The country around Sinope, Sampsoon, and Trebizond is most beautiful. Indeed of natural scenery I have never seen any thing more charming. Even Constantinople must yield the palm in this respect. For, though the beauties of the Bosphorus are confessedly great, and all the views in the neighborhood of the city are varied, rich, and truly magnificent; yet they are wonderfully set off by the groves, the shaded avenues, the kiosks, palaces, and other public edifices, which Mussulman pride, taste, or piety have made to start up every where, as if by magic. The former, on the other hand, are like nature herself, ‘when unadorned, adorned the most;’ and, instead of being limited, as those of Constantinople, to a few bright eminences, with their retired recesses, alcoves, and lovely retreats, they are on a far more extensive and grand scale, sometimes stretching off as far as the eye can reach. Indeed the whole extent of hill and dale, pastures covered or that might be covered with flocks, fields waving or that might wave with corn, spread out before the eye at one view, is sometimes prodigious.”

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The general remarks of Mr. Adger already mentioned, made on a review of his tour in Asia Minor, come properly into the conclusion of the report on the mission in Turkey.

“1. Asia Minor has a larger population than I had been led to suppose.

“2. It is highly important to prepare good books in great numbers, suited to various capacities, on various interesting and useful subjects, especially on the *great subject*, and they should be of the most attractive appearance as to cuts, binding, etc.; and to gain for these as rapid a diffusion throughout this

land, as cheapness of price, and zeal, energy, and wisdom in their distribution can effect. Thousands of minds in Turkey are thirsting after knowledge.

"3. It is highly important in this connection to establish or aid in establishing as many schools as possible throughout the interior, even if we cannot make these schools as good ones as we might desire, or even if nothing more than the elements of reading should be taught in these schools, multiplying readers, and increasing the power of the press. And having a press and readers, we have an apparatus for promulgating gospel truth second only to that of the preacher and congregation.

"4. It is highly important to have Armeno-Turkish and Graeco-Turkish books prepared for immediate use in Asia Minor. The generations to come of Greeks and Armenians will not derive much benefit from good books in the Turkish language, for that language is destined to pass into comparative disuse, as a book language among the Christians who dwell in Turkey. But the Greeks and Armenians in Turkey of this age can use intelligently no books in any language but that of the Mohammedan. Whatever we would do therefore for their benefit must be done through this channel and must be done quickly.

"5. It is highly important that we write more and translate less. The orientals cannot understand such a tale as the "Dairyman's Daughter." To their minds every thing must be presented under an eastern garb. We shall never have books exactly of the right kind in this respect, until there shall be raised up a native christian literature.

"This leads me to mention what is also undeniably true, that the most essential requisite to our success, so far as means are concerned, is a truly christian, well educated native agency for every branch of our work. It is evident that reformation is required in these eastern churches. But we, aliens, can never be the honored reformers. We must educate a generation of native reformers. And this education must be one which shall not cease as soon as they have been converted to God by means of our instructions. To use the language of a brother missionary in Ceylon, in a late letter to myself, we must not, after such an education and such conversion, 'cast them off to sink or to swim, but must, for years, perhaps for life, continue to keep hold of them for daily instruction, entering into their work, talking with them each day about the objections made by the people to their instructions and the answers they give, and inquiring affectionately and diligently into the trials and temptations they meet, with directions how to overcome them.' We must form, by God's blessing, such a native agency, and then throw ourselves into it, and act through it on the people.

"6. The Turkish language is exceedingly important for a missionary in Asia Minor. It is the only spoken language of the greater portion of the population, Christian as well as Mohammedan. I enjoyed much less opportunity of speaking and hearing Armenian or Greek during my tour, than I had anticipated.

"7. One judicious and zealous missionary might be well employed as an itinerant in Asia Minor. He would find many ready hearers. He would also be exposed to many dangers.

"8. The missionary in Asia Minor has no reason for discouragement. There are immortal sinners all around him, each of whom has the faculty of hearing just as truly as the missionary has powers of speech. Let him be instant in season and out of season, warning every man individually; and if he reap no fruit, others will reap some after him. Besides, there are many individuals in the mass who can read. Let us print Bibles and other books for all these, and then after taking the proper measures to get our books into their hands, see if God's providence shall not meanwhile have opened for us some other doors of usefulness.



"It is very true that all things in Turkey seem to be unsettled. A breeze of wind from the northern regions may at any moment blow us all away. But this should only lead us to the more zeal and energy and diligence while our opportunity of action lasts. Besides, things are unsettled all over the world. East India, the Sandwich Islands, Africa, even England and America, as truly as Turkey, are threatened with convulsions which may overturn all that christian zeal and christian diligence have been the means of establishing. But at the same time faith's eye looking upwards distinguishes an Almighty agent, who 'rides in the whirlwind and directs the storm.'

"9. Great is the value of that amount of truth which in the midst of so much superstition the oriental Christians do certainly possess. They are not to be placed in the same category, as concerns the work of their conversion, with the pagan tribes. With their mother's milk they suck in a belief of all the cardinal points of the christian faith, and it needs only that we gain their confidence and friendship, to gain a respectful hearing for our message, after which we are to look up to God for the effusion upon them of his rich converting grace. But then I understand our message to be, salvation to sinners through Jesus, not a fierce dispute against ignorance and prejudice concerning the degree of honor due to the virgin Mary.

"10. It is the duty of the church to give us the aid of some of her wisest and most skilful and best qualified workmen. We occupy a peculiar and difficult position. As becomes believers, we rely on the arm of God, but we call also for the counsel and help of some of the strongest brethren the church can send us.

"11. Shut out as missionaries are in Turkey from all use of many of the means and modes of disseminating truth, we have reason to expect that God in his own time will himself work here with peculiar power, overturning and overturning and overturning, until He come whose right it is to reign. Under this confidence, cut off as it would seem by our very circumstances from undue reliance upon mere means, we should go onwards in the simple proclamation of his truth in every possible way, animated with an unwavering confidence that ere long God will arm that truth with a convincing power and reveal his salvation to the now wandering but then wondering inhabitants of Turkey. Amen."

To these intelligent and judicious remarks it may—in the language of the instructions given to Mr. Hamlin—be added, that "to think of exerting much salutary influence on the Mohammedan mind, while the native christian churches remain as they are, is out of the question, without such a divine interposition as we are not authorized to expect. The Mohammedans look upon the native Christians as living exemplifications of what Christianity is. They see that these Christians are no better than themselves; they think them to be even worse: and this opinion is said to be correct by the Europeans generally who have resided in Turkey. The consequence is inevitable and unquestionable; the Mohammedan confidently asserts the Koran to be more excellent than the Bible, and his own religion than the gospel. In vain do we reply, that the native Christians have lost the knowledge and spirit of the gospel, and that their immoral lives are therefore in no sense the effect of the gospel. The Mohammedan has never seen any other effect, and he will not read the Bible to correct the evidences of his

senses, and perhaps too of his painful experience. He treats that holy book with the contempt he feels for its professed followers. Hence a comprehensive and wise system of efforts for the conversion of the Mohammedans of western Asia, will embrace a system of efforts for the spiritual renovation of the oriental churches. These churches must be reformed. Lights must be made to burn once more upon those candlesticks that remain. The fire of a pure Christianity must be rekindled upon those christian altars. In all the professedly christian communities of western Asia, there must be living examples and proofs of the holy, happy influence of the religion of Jesus. There must be the warning, reproof, correction, and instruction in righteousness, so powerfully influential in a holy life. In the mind of the Moslem, Christianity must cease to be associated with all that is mean and contemptible. It must rise in its proper intelligence and spiritual dignity, and, ceasing to act merely on the defensive, must commence aggressive movements on the surrounding empire of darkness and delusion. As the relative position of the Christian and the Moslem in the social system is changing every day, and the changes are all in favor of the Christian, the time is near, if it has not come, when this may be done."

#### MISSION TO CYPRUS.

LARNICA.—Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, *Missionaries*; Mrs. Pease and Mrs. Ladd.—One native helper.

(1 station; 3 missionaries, 2 female assistant missionaries, and 1 native helper;—Total, 6.)

It was stated in the last Report, that both the missionaries at this island and the Committee were in favor of relinquishing this station. But it is not found possible to assign fields to these brethren, where, on the whole, they will labor so advantageously as in Cyprus. And besides, the communications of the past year have been of a very encouraging nature, and it has seemed improper to turn our backs on a people who give the truth and its messengers so respectful a hearing. The question of its continuance, at least for the present, being settled, it will henceforth be a distinct and independent mission, and no longer in connection with the Syrian mission.

The island of Cyprus is thought to be capable of supporting a million of inhabitants, but is subject occasionally to excessive drought and famine. It suffered from one of these afflictive dispensations the past year. Contributions were made for the poor, and nearly two hundred dollars were placed in Mr. Pease's hands by gentlemen residing at Larnica, to be distributed at his discretion. The sum afforded partial relief to more than six hundred persons.



More than three thousand books and tracts were distributed the past year. A regular preaching service in Greek has been commenced, which a few Greeks attend. The following remarks of the mission may be quoted in this connection.

“In using the word *preaching*, we mean to have it understood in its more enlarged sense, and as including all the various methods of making known the truths of the gospel which may be employed by missionaries, except those means which have already been mentioned, [i. e. the schools and printed books.] We know full well that it is rather dangerous to use this term, for our christian friends at home are so much in the habit of associating the church and the bell, the pulpit and the organ, the preacher and the overflowing audience with the idea of preaching, that they may transfer the whole of this imaginary picture—imaginary so far as we are concerned—to our station. Glad should we be, if we could announce to them the truth of such an encouraging picture; but we are obliged to content ourselves with a far more humble and noiseless sphere of labor, indulging the hope that the day may soon arrive, when even in these regions of moral darkness we shall have audiences steadily listening with profound attention to the words of truth.”

The festivals, though occasions of evil, give very favorable opportunities for doing good.

“The houses of all the inhabitants are then thrown open for the reception of visitors. As all expect to receive visits from their neighbors and friends, they are of course prepared. Their houses are in order, and their family arrangements are made with reference to the business of the day. The missionary consequently does not feel that he is an intruder, or that his visit is ill-timed; but he expects and receives an apparently hearty welcome wherever he goes. He is thus brought into direct contact with the people, and the way is prepared for less formal, but more private and profitable intercourse at other times. Our visits at these and other times are evidently greeted by many as the visits of personal friends. The children have already been gained by the book, the smile, the kind word of approbation, and generally by the advantages which they enjoy at school. The parents in such circumstances can hardly be other than friends. Here then the missionary, both male and female, is placed in peculiarly favorable circumstances for doing good. We are consequently able on festivals to introduce more or less of useful religious conversation in the course of our short calls on different families, and have the pleasure to perceive that our remarks are heard with manifest attention.

“Conversational preaching on such occasions is an unobtrusive way of doing good. No patriarchal denunciations can shut these doors. We might go to every house in the place, without having it regarded as an extraordinary, or suspicious circumstance. In conversational preaching we need no church, with its various furniture; we need not wait for the Sabbath, nor a stated season; we need not always preach in a manner wholly adapted to a large congregation; we need not always convey our instructions formally. We seize occasions, or we make them.”

In June of last year the members of the mission visited the archbishop at his monastery in Nicosia, a distance of nearly a hundred miles from Larnica. The mission have given an interesting account of this visit.

"On Tuesday noon we were all welcomed into the metropolis of the archbishop of the island, and very hospitably entertained for three days in his monastery. It was not a little gratifying to find that the archbishop and his retinue still apparently cherished good feelings towards us. Nay, it was a high source of satisfaction to see that they have not yielded to the artifices which have been practised to prejudice them against receiving the proffered assistance of evangelical missionaries. On the walls of the archbishop's Lancasterian school-room hang the lessons issued by Rev. Mr. Temple last year, and presented by our station soon after the plague of persecution passed through the island; and we rejoiced to see bright-eyed Greek youth committing them to memory. It was pleasant also to see some classes studying the Greek Alphabetarion, and Watts' Catechisms, etc., from our press; and especially grateful was it to notice the Diglott of the British Bible Society in the hands of an advanced class—a school-book of the highest promise to the morals and best interests of youth. The teacher, who is a deacon of the archbishop, acknowledged before his scholars his obligations to us for our books, without which he could not proceed with his school, and requested us to send him nine geographies and nine psalters, to supply classes in the school. At our request, he examined several classes, and allowed us to present a tract to those who excelled, and to each pupil who could read well. The number thus rewarded amounted to about fifty, who were well pleased with their books, and carried them with joy through the streets to their parents.

"We were eagerly pressed for our books by the inmates of the archiepiscopate, some of whom are pupils of the Hellenic school attached to the monastery, including also some of the highest officers of the church. We distributed among them about 130 copies, large and small, and presented also some choice works to the principal officers of the archbishop. The archbishop has not disappointed the hope we expressed some time ago, in regard to his pursuing the good of his people rather than the bad councils of darkness. May the true light continue to shine from your press upon this people, till salvation crown the result.

"The company all arrived safe at home June 15th, after an absence of nine days, and having cause of gratitude to God for the success of our attempts to spread a knowledge of his word. Every evening there were preaching and prayers in Greek with the natives, two of which were in the palace of the archbishop. Much intercourse was had with the people and opportunity given for them to behold the internal order of christian families and the manners of children under proper christian training. We hope this service, though poor, will be accepted at the hands of our Savior, and its effects not lost on the people."

A scene of great interest was presented, somewhat more than a year since, on occasion of the funeral of a child of Mr. Pease. The funeral was attended in the Greek church, the Greek priests leading the way in the procession, chanting the funeral dirge, in which there was nothing exceptionable; but, in compliance with Mr. Pease's wishes, they left the cross, the cherubim, the incense, etc. at home. The church was almost filled with Greeks, and when stillness was obtained, the bereaved father stood up and addressed them extemporaneously in the Greek tongue.

"It was a blessed moment! Several wept, and all gave the closest attention. I have not had so silent, so attentive, so solemn an audience since I left America. But to think that in the depth of my afflictions, I was preaching



the glorious gospel of the Son of God, to my beloved Greeks, in my beloved Greek, in a Greek church, with the permission and informal invitation of Greek priests, was a privilege I had never expected to enjoy. And I believe that I am the only protestant missionary who has enjoyed this privilege, except the Rev. Mr. Hartley. Is it not time for every missionary in the Mediterranean to gird up his loins for preaching? Can that blessed day be distant? I closed with prayer, and was careful to supplicate a blessing on the archbishop, bishop, and priests of the island. We then went to the grave, and there deposited the remains of our beloved child. Several of our friends having thrown each a shovel-full of earth on the coffin, I returned thanks in Greek to all, and especially to the priests for their kindness and sympathetic attention to us strangers in this far distant land, and then we departed. We had the sympathies of all, and I could see it in their eyes and countenances. Many wondered at the magnanimity of soul, (as they called it,) which I displayed in addressing them on such an occasion. They thought it was I who bore up under afflictions, not knowing that it was, as I trust, the grace of God working in me."

#### MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—William M. Thomson, and Story Hebard, *Missionaries*; Mrs. Thomson and Mrs. Hebard; and Miss Betsey Tilden, *Teacher*.—Two native helpers.

JERUSALEM.—John F. Lanneau, *Missionary*.—One native helper.

*On a visit to the United States*.—Isaac Bird, Eli Smith, and George B. Whiting, *Missionaries*; Mrs. Bird and Mrs. Whiting.

*On their way*.—Elias R. Beadle and Charles S. Sherman, *Missionaries*; Mrs. Beadle and Mrs. Sherman.

(2 stations; 8 missionaries, 7 female assistant missionaries, and 3 native helpers;—total, 18.)

Mr. and Mrs. Bird are still detained in this country by the ill health of Mrs. Bird. Mr. and Mrs. Whiting and Mr. Smith have visited this country with the approbation of the Committee. The former arrived Nov. 13th, and the latter July 28th. Mrs. Whiting's health was seriously impaired, and it has not yet been fully restored. Mr. Lanneau has suffered much the past year from his eyes. The Rev. Elias R. Beadle and wife embarked, June 14th, at New York, in the ship *Elisha Denison*, Capt. West, bound to Smyrna; and the Rev. Charles S. Sherman and wife embarked at Boston, July 17th, in the *Emma Isadora*, bound to the same place. Three or four other missionaries are expected to proceed to Syria soon after the annual meeting.

Mr. Smith's contemplated tour in Arabia and Syria was mentioned in the last Report. In January of last year, he left Smyrna, after such progress had been made in the punches for the Arabic type, that it was certain Mr. Hallock could complete them without farther aid, and proceeded to Egypt. From Egypt, with Professor Robinson of the New York Theological Seminary for his associate,

he traversed the peninsula of Mount Sinia, entering it at Suez and proceeding to Akabah by way of that celebrated mountain. Thence he traveled through the desert of Teeh to Jerusalem, by way of Beersheba. For an account of the Bedaween tribes of Arabs, which fell under his observation, the Board is referred to the *Missionary Herald* for March. His remarks concerning the establishment of christian missions among them, will be quoted.

“In reference to missionary labors among the Bedaweens, the following thoughts have occurred to me.

“It should not be adopted as one of the objects of these labors, to change their nomadic mode of life. That must be tolerated, for the simple reason, that, in the desert, no other is practicable. The desert must be inhabited by nomads, or so much of the earth’s surface be left uninhabited. Moreover, so strong is the attachment of the Bedaween to his mode of life, that to interfere with it is attempting an almost hopeless task. I believe he will give up his religion sooner. It is associated in his mind with his most cherished ideas of nobility and freedom, and to become a cultivator of the soil, and an inhabitant of a house, he regards a degradation. Fragments of different tribes of the desert, have been residing for years along the eastern branch of the Nile, where Jacob and his descendants doubtless settled: but with all the temptations before them to change, they still tenaciously adhere to their former habits, and remain Bedaweens, which was probably the case, in part, with the Israelites, and enabled them so readily to return to the nomadic state. Is it said that such a life is unfavorable to religion? I refer to the patriarchs, Abraham, Isaac, and Jacob, whose wandering life, a happy emblem of their spiritual pilgrimage, helped them to cultivate the feeling that they were strangers on earth.

“Should a missionary go among them, he must live like them, dwelling in tents and moving about as they do. This, in the first place, would be the only way in which he could actually live among them; and in the second place, it would be the most effectual method by which he could overcome their prejudices against him as a *hudhery*, and produce in them a fellow feeling in his favor. Probably such a step would be effectual to produce this result; and they might, in favorable circumstances, be even gratified to welcome him as a member of their encampment. In one case such a course has been adopted by a French gentleman among the Tawarah, for a year or two; and he lived among them on terms of the most unreserved friendship, gaining their esteem and confidence. But the missionary’s Bedaween life must be a real one, and not consist in name only, while he surrounds himself with comforts. He must be ready to suffer hunger and privation with his neighbors. If he make a show of wealth, and it takes but little to constitute wealth in the estimation of a Bedaween, he will never be at ease. Generosity is the crowning virtue of an Arab. He will divide his last morsel with his friend. This would be expected of the missionary, and such insatiable beggars are they, that he would not be long without the opportunity of doing it. He would only be at ease when he was as poor as they.

“The missionary would have some strong suspicions to overcome at first. The Bedaweens have a prejudice against their country’s being visited, and especially described in writing. The prejudice is universal, and it is strong. Their first thought, on seeing a Frank, is that he has come to write down their country. We encountered this feeling continually, and the objection uniformly made was, that by our writing, we would deprive them of rain, and condemn their country to drought. Yet this feeling is not invincible. Among the Tawarah who are accustomed to conduct travelers, it has nearly disap-



peared. And with our other guides, I generally succeeded in very much allaying it after a day or two, so that we uniformly noted down our information as we obtained it, while on our camel's backs, and yet got generally answers to all our questions. I am persuaded that a missionary, already acquainted with their language, might, by a judicious deportment, in a short time fully acquire their confidence. From religious prejudice, I am confident, he would have a lighter impediment to encounter, than among any other class of Moslems. This is the interesting point from which to look at the Bedaween character. I believe I am not mistaken in it. And notwithstanding all the other obstacles, I am not sure but it will be found, that the Bedaweens are the most accessible part of the Mohammedan sect. Such a field presents hardships almost too severe for an American missionary to endure. But it is an interesting one for native labor. Had we native helpers, properly qualified by divine grace and by education for such a work, I should love to send them forth among these Arab tribes. They could endure the climate and the privations better than we. The native brother who accompanied Doct. Dodge and myself in the Hauran, had a strong desire, which he often expressed, to engage in such a work; and had the direction been given, he would readily have left his home, and penetrated among these wild people. I sympathize with him in this interest in the Bedaweens. No class of people in this journey have interested me so much. We have been served so well by none, and have found none so easily managed. The simplicity of their minds gives one, who touches the right string, ready control over them. Their confidence is easily won. And when once friends, there is nothing they will not do for you. And with all their proverbial revengefulness, when once the occasion is given which their law recognizes, they are long suffering and patient, far beyond any thing to which we are accustomed."

Mr. Smith and Dr. Robinson were both present at the annual meeting of the Syrian mission for 1838, which was held in Jerusalem. They arrived at Smyrna on the 22nd of July, having been signally favored by divine Providence in respect to the objects of their journey. Here it was resolved to comply with the recommendation of the brethren who had been assembled at Jerusalem, which was, to have the type cast in Germany. They have accordingly been cast by Tauchnitz at Leipsig, Mr. Smith having gone to that place to superintend the process; and thus has this really great and important work, without which the press could not have been domesticated among those to whom the Arabic is vernacular, been brought to a successful result. It would be strange if some of the letters did not admit of improvement, but it is believed that there is no other fount in existence, unless it be one cast in Persia by a native of that country, which is so conformed to the Arabic caligraphy as to suit the taste of the Arabs.

As no account of the printing during the year 1837 was received in season for the last Report, it is given here, in connection with the statement of the work of this kind done in the past year.

<i>In the year 1837 :</i>						<i>Pages.</i>	<i>Copies.</i>	<i>No. pages.</i>
Chrysostom on Reading the Scriptures,	-	-	-	-	-	166	2,000	332,000
Arithmetic, 1st Part,	-	-	-	-	-	84	1,200	100,800
Extracts from Thomas à Kempis,	-	-	-	-	-	60	2,000	120,000
Tract on Cholera,	-	-	-	-	-	12	5,000	60,000
Sermon on the Mount,	-	-	-	-	-	12	2,000	24,000
Proverbs of Solomon,	-	-	-	-	-	72	2,000	144,000
Tract on Self-examination,	-	-	-	-	-	46	2,000	92,000
						452	16,200	872,800
<i>In the year 1838 :</i>								
Child's Book on the Soul, 1st. Part,	-	-	-	-	-	104	2,000	208,000
Epistle to the Ephesians,	-	-	-	-	-	24	3,000	72,000
The Psalter,	-	-	-	-	-	276	2,000	552,000
Tract on Temperance,	-	-	-	-	-	91	2,000	182,000
Summary of Evangelical Doctrines,	-	-	-	-	-	60	500	30,000
						555	9,500	1,044,000
For the two years,	-	-	-	-	-	1,007	25,700	1,916,800

Much embarrassment is still experienced for want of a competent printer ; and it is matter of surprise, as well as regret, that the Committee find so much difficulty in procuring printers for the missions.

There were 6,642 books and tracts distributed from the Beyroot station during the year 1838, amounting to 490,629 pages. This is a considerable increase of the actual distribution over that of any former year. The larger portion of it was effected by a native employed for the purpose, and his journeys extended from above Tripoli to Sidon, embracing a large part of the villages of Lebanon, Celo-Syria, and Hermon. The people have shown an unexpected eagerness to receive books. The ecclesiastical rulers of every degree have made fierce opposition, as was to be expected, yet the people dislike the restrictions placed upon the books, and very many receive them in open defiance of patriarchs and bishops. Small portions of Scripture are found to be the most acceptable tracts that can be printed. The new type has not yet come into use.

The seminary, under the superintendence of Mr. Hebard, promises to be an instrument of great good. At one time the parents of the scholars from the Greek church were commanded by their bishop, under heavy penalties, to take their children from the school. Some of the boys left, but they soon returned with new courage and a fixed determination to continue their studies and finish their education. For want of funds, only three new boarding scholars have been received, and these are supported by their parents. One of them is a young Druze sheikh from Hoomal on Mt. Lebanon. The number of boarding scholars is fifteen, and there are four day-scholars. Many are refused admittance for the reason already mentioned.



“Much religious instruction,” say the brethren in their report concerning the seminary, “has been given to the scholars during the year. They have read the Bible nearly through at morning and evening prayers, and the New Testament two or three times, accompanied with familiar explanatory remarks and exhortations. We have liberty to preach the gospel in our seminary as plainly as it can be preached in any college or academy in America, and can expose all the errors, traditions, and superstitions of the oriental churches without fear of losing a single scholar on that account. This could not be done in in any other than a boarding school, without exciting great opposition on the part of the parents and priesthood, and probably losing most if not all of the scholars. Theology forms a prominent part of our instructions, both in English and Arabic, and we endeavor to make our institution a school of the prophets, in which young men may be trained up to instruct the people in spiritual things. Above all, it is our fervent prayer that all the dear youth committed to our care may be taught of God, and filled with the spirit of the prophets. They have been thoroughly indoctrinated in the truths of God’s word, their minds are enlightened, and at times they seem deeply affected by the truth. We greatly need the influences of the Holy Spirit, to renew and sanctify their hearts, and thus prepare them to preach the gospel to those who are now ready to perish.”

The impossibility of retaining girls long in common day-schools, has revealed the great importance of a boarding-school for females. The mission has been authorized to commence such a school.

The Arabic congregation on the Sabbath was about sixty, and rarely less than fifty, in the year 1837. The past year there has been an increased number of men. The part of the chapel allotted to them has frequently been quite full. The number of female hearers is less than that of the males. “Indeed” say the mission, “the women are much the most strongly attached to their superstitions. They are also much confined at home by the customs of the country, and withal have so little mental cultivation that they are by far the most inaccessible portion of the community. This may sound strangely to those who have always seen more women at church than men.”

Four adult Druzes and ten Druze children have been baptised, which, with the other children, makè seventeen baptisms in all. There have been seven admissions to the church. Others give some evidence of piety, and have applied to be received. An extract from the last letter received from the mission, written by Mr. Thomson in February, exhibits the nominally christian portion of these inquirers in an interesting point of view.

“We are almost as much interested in the case of a number of Christians of various sects around us, whose minds are greatly aroused on the subject of religion, as in that of the Druzes. Several of them I hope have not only received theoretical knowledge, but spiritual life. The consequence is that there has arisen ‘no small stir.’ There are papal priests, all from different parts of the country, all strangers to each other, and all interesting men, who are so enlightened, so evangelical in sentiment, and so disgusted with popery,

that they are very earnest in their desires to escape from it. One of them told me that he knows four more, within a few miles of Beyroot, who are in the same state. This man's case has already enlisted the tender mercies of two of the papal bishops. The bishop of Zahaly has traveled over the snowy heights of Lebanon, to aid the bishop of Beyroot to bring the lost sheep back to the fold. Council after council has been held, and the poor man has been assailed with the two strong arguments of the pope, money and torture. It is enough to drive a man mad to be assailed night and day, with the cries of mother and sisters, relatives and friends, bribes, honors, prisons, poison, and death. He is much afraid for his life, and appears to entertain no doubt but that he will be poisoned, if they get him in their power and he refuses to submit to the church. It is singular that they all have this same fear. Would to God we had as much evidence of the real piety of these priests, as we have of several of the common people, who are now suffering the same storm of opposition."

The past year has been signalized by an extraordinary religious excitement among the Druzes. These people are a sort of heretical Mohammedans, numbering sixty or seventy thousand souls. They are found chiefly in the mountains of Lebanon, and in the country south of Damascus, called the Hauran. The sect originated with Hakem, a caliph of Egypt and a cruel prince, but derived its name from El Drusi, a zealous disciple of the caliph. The Druzes believe Hakem to be the tenth and last and most important incarnation of God, and render him divine honors as such. They have ever taken great pains to conceal the nature of their religion. It appears to be a compound of Mohammedanism, Christianity, and Paganism. Four centuries and a half after the death of the founder of this sect, it became united and powerful under one chief. Inhabiting the rugged mountains of Libanus, they have for many ages maintained a free and independent spirit in the midst of despotism. They have ever been warlike, and have remained a semi-independent province of the Turkish dominions, down to the summer of 1835. Ibrahim Pasha then appeared suddenly and unexpectedly before Der El Kamer, their capital, at the head of eighteen thousand men, and deprived their whole community of their arms, which every individual before was accustomed to wear on his person.

Previous to this time, and as early as 1831, the brethren at Beyroot began to have hopes of introducing the gospel among the Druzes of Mount Lebanon. A Druze woman was in the habit of coming daily to listen to the reading of the Scriptures and to religious conversation. Often her face was bathed in tears, while she replied, "That's the truth." She continued her visits until she was taken sick of the plague, of which she died. An old man also, an Akal, or one initiated into the mysteries of the Druze religion, came, and after much disputation, professed to receive the gospel, and in proof of his sincerity brought one of the secret books of his religion, and gave it to the missionaries. Moreover, on a certain occasion,



when one of the missionaries was on the mountains, he was invited to attend one of the religious weekly meetings of the Druzes, and at their request, after their service was over, read and expounded a portion of the word of God.

In the year 1835, the prospects among the Druzes became much more favorable. Mr. Bird and others spent the hot summer months at Aaleih, a Druze village upon the mountains. Here Mrs. Dodge gathered a female school among them, and Mr. Bird had a small Druze audience at his Arabic preaching every Sabbath. The people heard with apparent candor and interest, and read the New Testament with eagerness. Some were usually present at the family prayers of the missionary, which on their account were conducted in the Arabic language. At this time Mr. Smith visited eight or nine of their villages, casting himself entirely on their noted hospitality, and holding forth the word of life wherever he went. He was everywhere listened to with respectful attention—though, as the Druzes have been remarkable for their deceptive character, he was careful not to make too much of this. The experiment showed, however, that they were perfectly approachable, and open to this species of missionary labor. It was immediately after the completion of this tour by Mr. Smith, that Ibrahim Pasha disarmed the Druzes—as he did also the more numerous Christians—throughout the mountains.

A considerable number of Druzes continued to attend the Arabic services of the missionaries on the Sabbath, after their return to Beyroot—a part coming down from the mountains, and a part coming from a settlement in the suburbs of the city. Many, and among others one family circle of ninety members, made numerous and urgent applications to be received into the protestant christian sect, and come under the religious care of the mission. But there were strong reasons to believe that their chief motive was to avoid being pressed into the pasha's army—an evil, to which, by a singular fortune, only Moslems were then subject.

The commencement of the year 1836 was signalized by an important event. A Druze with his wife had embraced the protestant christian religion, and on this account was apprehended and thrown into prison as a malefactor, who, according to Moslem law, was deserving of death for renouncing the religion of the prophet. In the prospect of a violent death, he remained steadfast in the faith he had embraced, and when called before the Mohammedan tribunal, he witnessed a good confession. He was probably the first Druze subjected to this trial on account of a profession of faith in the Lord Jesus ; though many of them before had nominally embraced the christian religion. Meanwhile zealous efforts were made to effect his release from imprisonment, and after

seventeen days, these efforts, through the merciful providence of God, were successful. Thus the important fact became settled and known throughout the mountains, that a Druze might become a Christian, and a protestant Christian too, with impunity. The Druze man, who had thus manfully borne up under persecution, was, with his wife, received into the christian church on the first day of the last year, at which time they and their six children were baptized, and, in accordance with their own request, received christian names. These were the first Mohammedans baptised by American missionaries in Syria. A paragraph from Mr. Thomson's letter on the occasion is quoted in this connection.

"I availed myself of the occasion to preach on the subject of baptism, and endeavored to explain the true meaning and intention of the ordinance. The congregation was larger than usual, and the attendance more deep and solemn than I have ever witnessed in our chapel. The day will be long remembered by us all as one of thrilling interest. We were not without anxiety for some time, lest the government, urged on by fanatical men, would proceed with rigor against Kasim for being baptised, and punish him as an apostate from the Mohammedan faith. I distinctly and repeatedly informed him, previous to baptising him, that this might be the result; but his mind never hesitated or wavered. He appeared ready to suffer martyrdom, rather than deny his Lord. Thanks to God, he has not yet been called to undergo this severe trial of his faith. We all felt considerable anxiety for some time, particularly, as immediately after the baptism, all those persons in the vicinity of Beyroot who had been Christians and turned Moslems by the compulsion of the former government, but had been allowed to return to their religion by Mohammed Ali, were the very next day thrown into prison, and were finally banished from the country. Kasim being regarded by the government as a Moslem, as all Druzes are, we did not know what measures they might pursue. Up to this time, however, nothing has been done, and we hope that no notice will be taken of it. The brother of Kasim and his wife are very importunate in their request to be baptised, and we shall probably grant their petition ere long. May God, in whose hands are the hearts of all men, incline these Mohammedan rulers to abrogate the bloody law of the Koran, which denounces death without ransom upon all apostates from the faith. But we cannot wait until they become willing that men should obey the command of Jesus Christ."

A series of brief extracts from Mr. Thomson's journal will bring the history of the late extraordinary excitement among the Druzes down to February of the present year.

"Sept. 6. So many of the Druzes are now applying for christian instruction, and so earnestly, that it appeared to me to demand that some plan for special effort in their behalf should be immediately devised and carried into execution, so far as the weak state of our mission would admit. I therefore wrote to Mr. Hebard (who is residing at Der El Kamer in order to study Arabic) to come down to Beyroot for consultation; and to-day he came. We have spent the whole day in consultation and prayer. Mr. Nicolayson from Jerusalem was also with us, and entered with deep feeling into the case. We were clearly of opinion that the present was an extraordinary call of Providence to labor in behalf of this people, and that for this purpose every other work that interfered with this, should, for the present, be suspended. Indeed, I am



so constantly taken up in receiving visits from all parts of Lebanon, that I have no time for any thing else.

"7. Sheikh S., from B., in the heart of Lebanon, came to-day with the same request for christian instruction, not only for himself, but in behalf of his father and four brothers, leading sheikhs of the mountains. He asks not for protection, or money, or temporal advantage in any way, but solely for religious instruction; and declares, with great apparent sincerity, that his only desire is to secure the salvation of his soul. Concerning their own superstition, he says he knows that it is utterly false and pernicious; and that, having for three years read the Bible, and compared the various sects with it, he is persuaded that they have forsaken the word of God, and imposed upon men a multitude of human inventions, designed, not for the good of the people, but to augment the power and wealth of the priesthood. He mentioned with special abhorrence auricular confession, and forgiveness of sin by the priest. Also, their long fasts, their prayers to saints, their worship of images and pictures, etc., showing that he was well acquainted with the leading differences between us and them; and by his pertinent quotations from the Bible, proving that he had read it with attention and understanding.

"9. Aleih. Having spent a great part of yesterday in conversing with Druzes, I made an arrangement with sheikh S. to meet him in the mountains; and in the evening came up to this place for that purpose, and also to see the sheikhs of this and some of the neighboring villages, who have applied for religious instruction. The papists are very busy, both with arguments and authorities. I have very little doubt that they will succeed in raising such a storm of persecution, as few of these poor deluded people will be able to breast. Still, we have a wide field for labor, and great will be our sin, if we neglect to sow the good seed as fast as we can. The sheikhs attended an Arabic service this evening, which I appointed after my arrival, and listened to the doctrines of the gospel with great apparent interest.

"In conversation afterwards, with sheikh M., he told me that they were constantly beset by the catholics, but that he would never join them—rather than that, he would live and die a Druze. The catholics have threatened them with the wrath of the emeer besheer, if they do not cease to receive our books, and break off all connection with us. And this threat they will probably be able to carry into effect. Oh how many and severe are the trials to which a man is subject, in this country, for adhering to the truth! I feel very sorry for this family of young and interesting sheikhs. They scarcely know what to do; and have conversed with so much apparent frankness and feeling about their condition, that my own heart has become more deeply interested for them, than for any Druzes with whom I am acquainted. May the Lord in his infinite mercy renew their dark hearts, and guide their feet in the way everlasting.

"10. Spent a large part of yesterday, which was the Sabbath, in conversing with the Druzes of this village. Attended also the Arabic sabbath school, and afterwards had an interesting visit from the Greek priest. He said that it was no part of the plans of the Greek church to enlarge her borders by making converts; and that, for his part, he did not want to make any. He is a very old man, having been priest of the village thirty-six years. But alas! the gospel way of salvation is as great a secret to him as to a Hindoo, and he is as utterly dead to all spiritual feeling, as the stones of his church, which the people so reverently kiss as they pass by the sacred walls.

"12. Went to B'T. and spent the day in conversing with the large family of sheikhs there. These sheikhs are the governors, under the emeer, of all this part of Lebanon. The greater part of them appear resolved to become Christians, at all hazards. Alas! how little do they know of that religion which they profess to be so anxious to embrace. The mother of the sheikhs in A. is married to the richest and most powerful sheikh in B'T., and she sent

word, by Mrs. Hebard, who accompanied me to B'T., to her children, encouraging them to become Christians, and approving also of the plan which they had proposed to her, to place the youngest boys in our seminary.

"This has been an extremely busy day. Several sheikhs have come down from the mountains, and appear to be determined to take houses and remain below to receive religious instruction. They do not wish to return to the mountains until they are instructed, received, and baptised. May God aid me in this solemn crisis. I scarcely know how to dispose of such zealous and earnest applications.

"In the evening Abd Allah, from B'H., came with several leading Druzes from Andara, the highest habitable part of Lebanon. They profess to act in the name of all the Druzes of their village; and earnestly request us to open schools, build a church, receive and baptise them all forthwith. I spent the whole evening in as plain an exposition of the gospel way of salvation as I could give. And they return to their village intending to visit me again in one week from this time, when they will bring others with them. My tongue is weary with, but not of, preaching the gospel. I have talked all day, and at night till late bed-time.

"We had a large congregation at evening worship, which is conducted precisely like a prayer meeting. The leading man amongst the Druzes of Rass Beyroot, his wife, and children were present. They appear all of one mind, to forsake their ancient religion, and become 'Engleese' as they call it. May God bestow upon them that which now they do not want, no, nor even understand.

"15. Spent all this day in translating a brief summary of christian doctrines, which we have determined to put to press immediately, for the benefit of our numerous inquirers. We find it very difficult to conduct our religious instructions profitably under present circumstances, without something of the kind.

"16. Sabbath. A very busy day. After preaching, both in English and Arabic, and conversing all the vacant time with Druzes from Hadet, and other places, and expounding Scripture in Arabic at evening worship, I feel wearied. Promised the sheikh of the Druzes of H. to visit them on next Tuesday. The work has grown too large for me to attend to, and I resolved to request Mr. Hebard to return from his residence in Der El Kamer, and devote his time to the Druzes; and also to write to Mr. Lanneau, proposing to him the propriety of his coming to our assistance for a time.

"18. After spending the early part of the day with Druzes at my house, I went, according to promise, to Hadet to visit the Druzes in that village. They are living in the very heart of Maronite fanaticism, and are watched by keen-eyed and, I fear, cruel hearted monks, who swarm in two or three large convents on the adjacent hills. This is the village of Asaad Shidiak, and here his family still resides. Our Druze friends have already been threatened with secular vengeance. Alas! I fear these threats will not be in vain. The ruling emeer of the district is a rough violent bigot, and a heartless persecutor from of old. The Druzes seem firmly resolved to bear any thing, rather than give up their connection with us. But when I reflect how many and powerful their enemies, how few and weak their friends, and remember that they are poor ignorant heathen, without the knowledge or fear of God, and that we cannot receive them into our church on the same easy terms as the native sects of the country, there appears but little ground to hope that they will persevere. It is plainly our duty, however, to be instant in season and out of season, to preach the word with all diligence, and leave the results with God.

"Spent a large part of this day in prayer and consultation, with brother Hebard on the present state of our mission. We have felt our extreme weakness pressing us on all hands. With the seminary and the press, our hands are more than full; and according to appearances for the last month we ought to have two or three laborers solely devoted to the Druzes. We have been



led by our survey to the painful, but inevitable conclusion, that the wide and white harvest before us must, in a great measure, drop down and perish for want of laborers. Without entirely suspending permanent operations of our mission, it is utterly impossible to give any adequate attention to these multitudes of Druzes, scattered all over Lebanon. Oh for more help! Without abandoning the Druzes, we resolved to receive and instruct them at our houses, as far as we could, and to employ our native assistants in this work, wherever they can operate with advantage.

"21. The Druzes from Andara came down according to appointment made last week, and I have spent this afternoon and evening with them. They will remain some days in order to receive instruction. Oh that the Lord would open their hearts to receive with meekness and love the pure word of God.

"22. This day has been devoted to the company from Andara. They have made arrangements with the people of several villages to unite together, and all declare themselves Christians at the same time, with the hope that when the emeer sees so many of them of one mind, he will not venture to execute those plans of cruel persecution with which they are threatened. They are extremely urgent that I should visit them in their villages. But I do not see how it is possible. It will require a week, and there is no one here to attend to the numerous visitors from every part. I have made a conditional engagement to meet them in Andara on some day next week. Sheikh S., with several of his friends came down again to-day, and expect to hire a house and remain below as long as I choose to have them continue.

"Oct. 10. Tannoos El Haddad, and Tannoos El Kerem returned from a short tour upon the mountains. The movement amongst the Druzes is the great topic of conversation every where. Violent opposition is waking up. The emeer besheer has sent for the young sheikhs, and threatened them with the full measure of his wrath; and they are not a little alarmed, as indeed they well may be. What the final result will be is known only to God. Already, however, a division amongst them has been effected, and some through fear, are siding with the emeer. Many families are divided, the father against the son, etc. The father of several young sheikhs, who are now down here, appears to remain very firm. He declared in his oriental style, that wherever he went the blessed gospel would be in his right hand; if the emeer cut that off, he would hold it in his left; and if he cut this off, he would hold it in his mouth; and should he cut off his head, he will still retain it in his heart. May this not prove empty boasting. He is a fine looking old man, with a venerable white beard; and his rank, his age, and his talents, all unite to clothe him with authority and extensive influence."

"Instead of copying my daily journal any farther, I will merely state that the excitement amongst the Druzes continued, and visitors from all parts of Lebanon thronged my house until the early part of November. The winter then commenced, and rendered communication much more difficult, and broke up all our visits to the mountains. The season has been unusually wet and stormy. Still, many continue to come from the nearer villages; and it is highly probable that in the spring we shall have great numbers to attend to. In the mean time, persecution against the sheikhs has been even more violent than I had expected; and they are compelled, though with great reluctance, to pause in their course. This may be all ordered by a merciful providence for the highest good of the cause amongst them. It gives time to look around us, and make preparations for more regular and systematic operations in future. Had there occurred no intermission in the pressure upon us, all our regular labors must have been greatly deranged, and we very likely have been worn down by the work, while yet only a very small portion of them could have been attended to.

"To be at all prepared for such an emergency, we ought to have at least two missionaries devoted exclusively to the Druzes. These also should have

the means to employ all the good native help which the Syrian mission can produce. We were not only destitute of missionary laborers, but so cramped for want of funds, that we could scarcely move at all. To every plan for opening schools in the villages that designed to become Christian, we were obliged to say no. To every application from these interesting people, to place their children in the seminary, we were compelled to give the same discouraging answer. We wished to open two houses suitable for public worship, in two of the largest villages, but we had no funds. We could not even travel much. Nor could we avail ourselves of all the native help which God has furnished us. There never was a time in the history of the Syrian mission when men and means were so much needed, or where there was such a wide field for labor. It was very trying, and extremely discouraging at such a time, not only to find our number so reduced; but above all, to find our hands, few and feeble as we were, absolutely tied for want of funds. I spent many days in trying to make means where there actually were none, and was obliged to settle down in the disheartening conclusion, that we had not one dollar to meet this new emergency."

"Nov. 25. The Druzes who had become Greek papists were all seized by order of the pasha, a few days ago, and have been kept in prison ever since. I have just heard that five of them, who were fit for soldiers, have been sent to Damascus, and the rest have been allowed to return to their homes. This is an important step, as it shows that the pasha is not disposed to tolerate the conversion of the Druzes to Christianity. He has not molested our converts yet, and I have heard from a quarter entitled to credit, that they have nothing to fear. We, however, feel anxious, and do not cease to pray that God would turn the heart of this iron soldier to thoughts of peace and mercy. I had a long conversation with our friends to-day, and am greatly delighted with the spirit which they exhibit. They appear resolved to go not only to prison, but to death also, rather than deny Christ."

The Druzes have long been noted for deception on all matters appertaining to religion, and their motives in the present case are believed to have been in part, to secure some political immunities by making the christian profession. But it is not easy to account in this manner for all that has been seen; and at any rate it calls for gratitude to Him who gives the hearing ear and the willing mind, when a whole people, from any cause, place themselves in the way of hearing the gospel.

The Committee are expecting that the large reinforcement on the way, or soon, by leave of Providence, to go to this mission, will enable it to commence a station at Tripoli, or Ladakia, with a view to the people called Ansareea, more numerous, though less civilized, than the Druzes, who have for some time been thought to afford a more inviting field of labor, than can be found any where in Palestine, excepting perhaps Jerusalem. Respecting this field Mr. Thomson thus writes a little more than a year ago.

"Since the last previous date, I have spent ten days in a missionary tour to Tripoli, and Lebanon above that city. The field for usefulness in that quarter is wide, and very needy. The country called Akkar, northeast of Tripoli, is inhabited chiefly by Greek Christians and Ansareea, and is apparently more open for the distribution of books, than most others in Syria. The Greek



bishop of Akkar we have long known as a friendly man, who encourages the circulation of the word of God and other good books amongst the people of his diocese. One of our friends has lately made a considerable tour in that district, and met with a very cordial reception. I have engaged to send him a farther supply of books, to enable him to prosecute his benevolent labors to the utmost of his abilities. His zeal is extremely ardent, and he regrets deeply that a long life has all been spent in vain. 'Oh what a fool I have been!' said he to me. 'My youth and manhood were passed to no purpose at all. Now, when I am old and blind, I begin to delight in the service of God. I long to do good, to spread far and wide the blessed word of life, and beseech men to read and obey it, to trust in the Lord Jesus Christ, (may his name be blessed forever,) and forsake their lying vanities. But now, I am too old to do much, too blind to do any thing without help. When I sit thinking of my former life, of my dreadful folly, of the few days that remain for me to work, I often spring up from my seat, and start out of the house in order to hasten my work while life lasts.' This and a great deal more to the same purpose, filled my mind with a most agreeable surprise. I have met with very little like it in this country."

#### MISSION TO THE NESTORIANS.

**OOROOMIAH.**—Justin Perkins and Albert L. Holladay, *Missionaries*; Asahel Grant, M. D., *Physician*; William R. Stocking, *Teacher*; Mrs. Perkins, Mrs. Holladay, and Mrs. Stocking.—Eight native helpers.

*On the way.*—Willard Jones, *Missionary*, and Mrs. Jones.

(1 station; 3 missionaries, 1 physician, 1 teacher, 4 female assistant missionaries, and 8 native helpers;—total, 17.)

Mr. and Mrs. Jones embarked July 17th at Boston, in the "Emma Isadora," capt. Fletcher, bound to Smyrna. Mrs. Grant was called away by death on the 14th of January. Her disease was fever, and her age twenty-five. Her life in the mission had been exemplary and faithful, and her death was peaceful and happy. Having been the wife of the physician, she had become extensively known among the Persians and Nestorians, and her decease was generally and greatly lamented. The Nestorians offered public prayers for her recovery, and proposed that she should be buried within the walls of their church—where, as they said, "none but very holy men were ever interred."

Three of the eight native helpers are bishops. two are priests, and three are deacons, and all, except one, reside with the mission. That one is the venerable Mar Elias, the oldest bishop in the province. The special service which he performs for the mission, is the superintendence of one of the mission schools. The following extract from the journal of Mr. Perkins, places him in an interesting light.

"Priest Abraham informed me, that Mar Elias, the venerable bishop resident in his native village, has commenced reading portions of the epistles statedly in his church, translating them from the ancient into the vernacular language. The priest added, that some of the people are much delighted with this innovation; while some others, and a profligate priest of the village among them, show impatience and dissatisfaction with the practice, and often complain that Mar Elias is constantly annoying them with the precepts of 'Paul, Paul, Paul;' of whom they seem before scarcely to have heard. Mar Elias passed a week with us not long ago, and sat with us from day to day in my study, where we were translating the epistles. He manifested much interest in the epistles, at the time, and this pleasing commencement of his reading and explaining them to his people seems to be the fruit of that visit.

"I inquired of priest Abraham whether the good bishop would not be deterred from his work by this opposition of one of his priests and some of his people. 'No,' replied priest Abraham; 'Mar Elias is waked up and deeply engaged in the undertaking.'"

The other two bishops, besides receiving instruction, assist members of the mission in acquiring the language of the Nestorians, and accompany them in their excursions to the villages. The priests, when not engaged in study, are occupied in translating, and two of the deacons in copying by the pen—the press, for want of a printer, not being yet brought into use. The special duty of the third deacon is to accompany the members of the mission in their excursions.

It seems that the press and type designed for this mission are still lying at Trebizond, it not being deemed expedient to remove the printing establishment to Ooroomiah until there should be a printer to take charge of it. But after the copyist has done his best, the bringing in of the press would be like the breaking forth of the sun. About four hundred copies of cards have been made; and one of the Gospels and six of the shorter Epistles have been translated, and are ready for copying and for printing. There is the most affecting destitution of the word of life among the Nestorians of Ooroomiah. Excepting the Psalms, which enter largely into the prescribed mode of worship, the mission has discovered but one copy of the Old Testament, and that was in three or four separate volumes, the property of several individuals. There is a present supply of the Gospels in the Nestorian character, printed by the British and Foreign Bible Society; but scarcely more than a single copy of the Acts of the Apostles and of the Epistles can be found, and none of the Book of Revelation in their own character. And yet they are a nominally Christian people, holding the Scriptures in the highest reverence, and professing to make them the rule of their faith and practice.

The Seminary contains fifty scholars, and there are sixteen girls in a boarding-school. The three free schools contain seventy pupils, about one in seven of whom are females. The average



congregation on the Sabbath is sixty-five. The seminary is of course in its incipient state, giving instruction only in the mere elements of knowledge. Its value, among the instrumentalities employed by the mission, will appear in an extract from a report made concerning it at the close of the last year.

“Our seminary includes those attending to the elements of the native language, those reading the modern Syriac, those studying the ancient Syriac and translating from the ancient into the modern, those attending to various branches in English, and a class in Hebrew. The different classes attending to study in their own language receive instruction from two of the most intelligent native teachers, a priest and a deacon, under the superintendence of Mr. Stocking, with the occasional assistance of Mr. Perkins. The more advanced scholars, attending to English and Hebrew, are under the immediate instruction of the members of the mission. Several of these are ecclesiastics; of whom two are bishops, three priests, and four deacons. They all evince an interest in their studies; and their progress furnishes evidence, not only of industry and application, but also of good natural talents. In addition to other regular exercises, there is one weekly in declamation, in which nearly all the members of the seminary engage; and in this branch, so novel to them, there is much interest and very pleasing improvement. The benefits of this institution are beginning to be appreciated, alike by the ecclesiastics and the people. The scholars in the first rudiments of their own language receive twelve and a half cents per week for their board; and the more advanced receive twenty-five cents. Among those who are studying English are most of our native helpers, some of whom translate, and others copy cards and tracts, about half of the time, in connection with pursuing their studies; and for their labor receive regular wages. The class in Hebrew, four in number, make rapid proficiency, that language being very similar to their own. Being ecclesiastics, they and their people may derive much benefit from their attention to Hebrew.

“Among the most hopeful circumstances, connected with this seminary and the female boarding-school, is the attendance of the members on religious exercises. On the Sabbath, they all attend our English service, and meet for Sabbath school instruction in their own language, having spent an hour with the Sabbath school teachers in preparing for the exercise on Saturday. In the afternoon of the Sabbath they attend a religious exercise, conducted by Mr. Perkins, in the same language. Ten of the most advanced natives connected with the seminary, are with the mission families daily, at their family devotions, and regularly at their stated social prayer meetings. They all manifest a good degree of interest in these religious exercises; and we trust that the good seed, though sown in weakness, will, in due time, spring up in their hearts and bring forth fruit unto salvation.”

At least two of the boys are from the heart of the Koordish mountains, which is at present inaccessible to the missionary. In February, Mr. Perkins makes the following statement concerning this promising institution.

“We have just placed eleven more of the most promising boys of our seminary on a permanent foundation, by doubling their stipend, to enable them to prosecute their studies without interruption. We give them fifty cents per week, during their actual attendance at school, which is sufficient to board and clothe them. They have all commenced studying English, making the

number of Nestorians, who are learning our language, about twenty. Our seminary is full, and has never been more flourishing than at the present time. We hope gradually to elevate its character, by securing more permanent attendance on the part of all the scholars, and more system in their studies—at least, when, by aid of the press, we shall be able to furnish them with supplies of suitable school-books.”

A Mohammedan youth has for some time been under the instruction of the mission ; the prince of Aderbâijan allowing him for this purpose an annual stipend of fifty dollars, to meet his expenses.

The case described in the following extract from Doct. Grant’s journal, may yet prove to have been designed by Providence to exert an important influence in preparing the way for the gospel among the wild mountaineers. It was that of a young Nestorian from Tearee, the principal of the independent tribes.

“What is remarkable, he is the only person I have seen from that distant mountainous region, though we occasionally see individuals from the nearer independent districts. He was totally blind from cataract, and had never expected to see the light of day, till, as he said, my name had reached his country, and he was told that I could restore his sight. With wonderful perseverance he pursued his way from one district to another, travelling unattended and seeking some one to lead him by the hand to the next neighborhood, and then to the next, till, in the course of five or six weeks, he reached this city. He returned seeing, though an affection of the optic nerve prevented his vision from becoming perfect.”

A series of extracts from the communications of the missionaries will enable the Board to enter more deeply into the circumstances of the mission.

A descriptive view of Ooroomiah, by Doct. Grant :

“Crossed the Barandoose river and rode about four miles to the ruins of a strong fortification situated on a spur of the Koordish mountains, at the southern extremity of the plain of Ooroomiah. We ascended by a steep and rugged path to the height of two or three hundred feet, and had the plain, in all its luxuriance and beauty, spread out before us in grand perspective, stretching more than forty miles to the north, comprising an area of about five hundred square miles, and bearing upon its bosom no less than three hundred hamlets and villages ; while the beautiful lake spread her waves far to the right, and the lofty mountains at our left now reflected the sun’s bright rays from their snowy summits, and now frowned with dark clouds, fit emblems of the yet darker minds of this dark land.”

Importance of the province as a field of labor, from Mr. Perkins :

“Our field of labor becomes increasingly interesting, as those who are under our immediate influence advance in intelligence and general improvement. Nor is the sphere of our present operations so very contracted as may be supposed. In the ardor of our desire to occupy the hitherto impenetrable mountains, (which is, indeed, an important object, and one that should be



accomplished at the earliest practicable period,) let us not so far overlook the Nestorians of the plain, as to neglect to labor for their salvation. In so doing we may be in danger of dropping the substance, while we essay to grasp the shadow. Grant that the number of Nestorians here may not much exceed twenty thousand. But to this twenty thousand we have unobstructed access; and in how important a relation do they stand to the mountaineers, who come down here in considerable numbers from year to year. Many of them spend their winters in this province, and must feel the influence of any changes that are in progress among the people of the plain; to say nothing of the individual mountaineers, who are at present brought under our immediate influence and instruction, as is the case with priest Dunka, one of our translators, and deacon Yeeshoo, the assistant teacher of our seminary, and some others. And in a scarcely less interesting relation do the Nestorians of this province stand to the Mohammedans of Persia, among whom they dwell, and who cannot fail to behold any reformation in their christian subjects, and be more or less benefitted by it."

#### Suspicious of the people, from Mr. Perkins :

"To-day we received a reply from the parents of Joseph, through the priest of their village, who is assistant teacher in our boarding-school. The proposition was negatived by the parents, on account of their apprehension that we are training such scholars—those in our families in particular—with the design of sending them to the new world. Similar apprehensions have often been expressed by the timid ignorant Nestorians; and some have occasionally taken their children suddenly from our schools when such rumors have been revived, and restored them again when the rumors have subsided. It is very difficult, in these countries where selfishness is so predominant, to convince people that labors like ours are prompted by disinterested motives. I inquired of priest Abraham to-day whether his people suppose us so dishonest as to be man stealers. The priest artlessly replied, that it is natural for those who are dishonest themselves, which, he said, is the case with many of his people, to think all others so. But their apprehension respecting their children, he said, arose from their ignorance, and the cruel treatment they receive from their Mohammedan masters, who often steal Nestorian children. The priest also stated that the people of his own village and others who know most of us, have ceased to feel such apprehensions, and cherish great confidence in us and our object."

#### On the same subject, by Mr. Stocking, February 24th :

"The Nestorians, who have come directly or indirectly under the influence of the mission, feel an increased confidence in us and our object. Some, who have been unable to comprehend the benevolent motives which could induce strangers to benefit them, were inclined to uncharitable suspicions as to our object. Others, who considered the essence of nearly all goodness to consist in a strict observance of the fasts, wondered how good designs, and only good, could be the object of those who do not keep their fasts. Such views, at present, if cherished at all, are cherished only by the more ignorant and weak among them. The nature of our work is now distinctly understood and acknowledged to be 'to increase the doctrine of Christ among them,' and that to disorganize their ecclesiastical relations, forms no part of the design of our labors. They therefore feel entire confidence in us and our work."

### Mode of urging the truth, from Mr. Perkins :

“We translated the second chapter of the epistle to the Colossians. As we reached the sixteenth verse, ‘Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days,’ I inquired of priest Dunka how he understood the passage. He replied, that a caution was uttered in this verse against any one’s attempting to divert him or his people from their strict observance of their stated fasts, and their exclusive use of vegetable diet on particular days, etc. I requested him to read in connection with it the seventeenth verse : ‘which (the things specified in the sixteenth) are a shadow of things to come, but the body is Christ.’ He read it, and promptly said that this passage had reference to Jewish observances, which had passed away, and were now entirely superseded by the gospel. His appearance also plainly told that he knew that the spirit of the passage bore heavily too on the fasts and feasts and other senseless ceremonies of his own church ; but he had not the candor to make such an acknowledgment. I did not think it expedient or necessary to urge this application. There is nothing gained, and much may be lost, by openly assailing the religious forms of oriental Christians. It is far better to admonish them of their sins, and preach to them the simple truth ; and this truth, if embraced, will not fail to eradicate error. Dr. Chalmers has a sermon entitled ‘The expulsive power of a new affection,’ from which missionaries in western Asia, may learn important lessons. I, however, improved this occasion, by earnestly urging on priest Dunka the importance of abiding, in all cases, by the Bible, however it might rebuke any of our own prejudices or customs. And both he and priest Abraham acknowledged the justness and great importance of this principle.”

### Revival of scriptural knowledge, from Mr. Perkins :

“Mar Elias again spent most of the day in my study. I am very happy to have him thus often here, as it affords me a favorable opportunity of instructing and benefitting him. In one or two instances, to-day, I requested his opinion, relative to the translation of passages of the Scriptures ; and in reply the old gentleman modestly said that his opinion could be of little use, as his knowledge of the Bible was but very imperfect. ‘Until you came here,’ he continued, ‘and brought us Bibles, I had scarcely ever seen the Prophets or the Epistles.’ And he and the priests, my translators, in the same connection, remarked that there had been a revival of the knowledge of the Bible among their people since we came among them and commenced our labors. This acknowledgment is, in a measure, true. Most of the Gospels and the Psalms and parts of the Pentateuch, are embodied in their liturgy, in the ancient Syriac ; and the ecclesiastics thus become in a measure familiar with these portions of the Bible ; but with the other parts, both ecclesiastics and people, with very few exceptions, were almost as little acquainted as though they had had no existence, before we commenced our mission. We hope and pray that this partial revival of the knowledge of the Bible may prove the precursor of a yet more glorious revival among the Nestorians—that of pure religion in their hearts. We know of no better preparatory work for such a revival, than the diffusion of a knowledge of the word of God. In this momentous work we have made an humble commencement. Our translation is steadily advancing. And we are scattering detached portions of this translation extensively among our schools and among the people, in the form of scripture tracts. We also continue to distribute the Scriptures in the ancient language. And those ecclesiastics who come directly under our influence are improving in their knowledge of the Bible, and their interpretation of it is becoming more and more evangelical ; while the same is true, to some extent, of the children and youth in our schools.”



## Historical notices of the Nestorian patriarchs, by Mr. Perkins :

"A few days since I received a letter from a valued friend, in which he states that he is a little perplexed to ascertain the relation which the two patriarchs, Mar Shimon and Mar Elias, hold to the Nestorians and to each other, etc. As others may be in doubt and feel an interest on the same subject, a brief explanation may be convenient and due to the readers of the *Missionary Herald*.

Elkoosh was long the seat of the Nestorian patriarch, under the title of Mar Elias. About a century ago, the patriarch and the Nestorians of that region having become Catholics through the efforts of Jesuit missionaries, the orthodox Nestorians (if I may use that term for the sake of distinction) revolted from the catholic see, and created a new patriarchate, which they located in the heart of the Koordish mountains, calling its occupant Mar Shimon. The catholics, at the outset, despising whatever was Nestorian, changed the name of their proselyted patriarch from Elias to Yoosuf (Joseph.) The two patriarchs, the catholic and the orthodox, continued to occupy their respective sees, the former at Elkoosh, and the latter in the Koordish mountains, until, several years ago, the catholic patriarch removed his residence to Bagdad. Soon after his removal, one of his relatives, a talented man, revolted and became an orthodox Nestorian; whom Mar Shimon, on application being made, ordained as a bishop. And very soon afterwards, a council of Nestorian bishops ordained this same man as a Nestorian patriarch, called him Mar Elias, and placed him over their old see at Elkoosh. Their ostensible reason for this measure was the hope, that by making him a patriarch, they might enable him the more effectually to rescue the Nestorians in the vicinity of Elkoosh from the catholic yoke. This was plausible. However, I suspect their real reason was disaffection towards Mar Shimon. The elevation of Mar Elias, as patriarch, could not annihilate the see of Mar Shimon, while the plea of laboring to rescue the Nestorians in the neighborhood of Elkoosh from the catholic yoke, secured for Mar Elias considerable favor. These two patriarchs, in their barbarism and in their want of vital religion, naturally regard each other in the light of rivals; and disregarding the real interest of their church, seek to extend their individual influence and increase the number of their own adherents. When I first came to Ooroomiah, Mar Elias was in the province on a visit; and all but one of the bishops of the province had just attached themselves to his see. He is a very interesting man, for an Asiatic. After he returned to Elkoosh, Mar Shimon, being the nearest, and uttering some threats against the bishops of Ooroomiah for having left his see, all but one of these bishops returned to their old allegiance to him. We, therefore, at present naturally speak of Mar Shimon as our patriarch. Both these patriarchs have, as yet, shown themselves decidedly pleased with our labors among their people.

The ecclesiastical organization, among the Nestorians, is much less firm and efficient than that of the other oriental churches. In this, as well as in some other respects, they may with propriety be called the Protestants of Asia. This is a very interesting circumstance respecting them. It has been the ecclesiastics of the Greeks, the Armenians, and the Catholics, that have fulminated their anathemas and closed the doors of evangelical efforts in various places against our missionaries. But ecclesiastical authority among the Nestorians, should it ever be arrayed against us, being so much more weak and divided, could do comparatively little to interrupt our labors."

## Papal interference—from Mr. Perkins :

"Oct. 30. The papal emissaries have just entered this province, apparently with the design of attempting to subject the Nestorians to the dominion of

their master, the pope. The papal hierarch has long been desirous of bringing the whole Syrian church under his withering sway. In the vicinity of Elkoosh, on the western side of the Koordish mountains, the wiles of Jesuit emissaries have succeeded in leading the whole Nestorian population to submit to catholic rule. But in this province and among the mountains, catholic influence has hitherto been very limited. The Nestorians of these regions have nobly resisted, and our hope and prayer is that they may continue to resist, the intrigues and assaults of the 'man of sin.' We have, however, much reason for apprehension. A protestant missionary recently wrote me from Malta, that it is certainly reported there, that the pope is designing, immediately, to send one hundred catholic missionaries into these eastern countries. Though but a small part of this number may come, the Nestorians will doubtless receive no inconsiderable share of attention. The importance of this field is well understood by papists."

The prospects of a war between England and Persia, during some part of the last year, threw a degree of gloom over the mission. The British ambassador and his suite have always extended the favor of their protection to our brethren, and have shewed them all possible kindness. When that mission retired from the country, the brethren applied for protection to the Russian consul General at Tabreez, who very cheerfully gave them passports, and took other measures so secure their safety.

It having become certain that Doct. Grant's constitution was unsuited to the climate of Ooroomiah, and that he could not live there, the Committee instructed him to commence a station among the Nestorians on the western side of the Koordish mountains, should that be found to be practicable. This was before the death of Mrs. Grant. Mr. Homes, of the mission in Turkey, was to accompany him on the preliminary tour of exploration, and assist him in the preparatory measures until an associate should arrive. An all-wise Providence, in the removal of Mrs. Grant, has rendered the speedy execution of this plan doubtful; and more recent information makes it questionable whether orthodox Nestorians will be found westward of the mountains, among whom a residence will be safe. However, Doct. Grant was at Constantinople in April, in pursuance of his instructions, whence he commenced his tour to Mesopotamia about the first of May, going by way of Trebizond and Erzeroom. Mr. Homes was expecting to follow him in a few days. Whether the object originally proposed be accomplished, or not, a tour over the contemplated route, should the Head of the church be pleased to guard the lives of his servants, must be productive of much valuable information. It was not desired that the brethren should venture among the wild Koordish mountaineers at present.



## MISSION TO THE MOHAMMEDANS OF PERSIA.

James L. Merrick, *Missionary*, and Mrs. Merrick.

Mr. Merrick was married on the 11th of March to Miss Emma Taylor, of Portsmouth, England, a respectable and pious lady residing at Tabreez.

In September of last year he received from the governor of Aderbaijan a firman authorizing him to open a school at Tabreez for any who should be desirous of attending. Mr. Merrick submitted the case to the Committee. A case had previously come before the Committee from the brethren at Constantinople, in relation to a school for the Jews of that city. It seemed clear to the Committee that the Board could not properly engage for the support of a school, where it would be regarded a violation of good faith to teach the gospel of our Lord and Saviour Jesus Christ directly to the pupils. They could not therefore encourage the establishment of either of the proposed schools. And yet there is doubtless much that is worthy of serious consideration to be said in favor of the conclusion opposite to that to which the Committee were conducted.

As among the Turks, so among the Persians, there are unquestionable evidences of progress in civilization and in preparation to tolerate, if not to receive, the truth. A few extracts from the communications of our brethren in Persia, will afford some pleasing evidence of this fact.

From Doct. Grant, under date of February 20th :

"I send you a copy of two *rakams*, which the prince governor, Kahruman Meerza, and the ameer nizam, or governor-general of Aderbaijan, kindly furnished us on my late visit to Tabreez. While in that city I twice visited and prescribed for both of these high dignitaries; and also visited the mustahed, or Mohammedan high priest, and prescribed for his son who had been long ill. As these are the highest civil and religious authorities in northern Persia, it is matter of gratitude to God that he gives us favor in their eyes, and secures to us and our labors their countenance and protection. Mr. Merrick accompanied me in most of these visits; and I may safely say he was gratified and encouraged by the manner in which we were received, and the favorable notice taken of our labors.

"The prince made many inquiries respecting our schools, and expressed his approbation of our missionary labors. He is the same that gave us a firman for protection, etc., on his visit to Ooroomiah more than two years ago; and he now pays fifty dollars a year for the support of the meerza who is studying English with us.

"From other members of the royal family who were in Tabreez, we also received every attention, especially from the prince Malek Kassem Meerza, for whose unremitted kindness in accompanying us to the emeer and the prince governor, interesting himself in procuring our firmans, and commending us and our labors to the powers that be, we feel sincerely grateful. He

expressed a decided wish that Mr. Merrick should open a school, and said that a letter had lately been received from the shah expressing his royal approbation of the establishment of schools for the improvement of his subjects.

“While in that city I visited a Persian printing-office and type foundry, where beautiful type were cast and two lithographic presses were in constant operation. The whole was the work of Persian ingenuity. The presses were made by Persians, and worked by Persian printers. They had discovered that the Tabreez marble would make very good lithographic stones; and they wrought them with great nicety for that purpose. The type foundry, though on a small scale, was by far the most interesting sight I have seen among the Mohammedans in Persia. As we examined the punches, matrices, and type, all made by a self-taught Persian, and saw, as the result of his ingenuity, the most beautiful specimens of Persian printing which have ever met our eye, I could not but feel that a day-star of hope was rising upon this benighted land. A new fount of type is in process of preparation for printing a large work of universal history; and the presses now in operation are multiplying other works of oriental literature.”

Speaking of this printing establishment, Mr. Perkins says,—

“Never did I witness more promptness and agility in the management of the press, than were manifested by the athletic, intelligent natives who were at work at these presses. And I have seldom beheld a scene, that, to my mind, partook more of the morally sublime than that scene; patronized and sustained, as these presses are, wholly by native Persians.”

The following facts are mentioned as signs of the times,—the former by Mr. Perkins, and the latter by Doct. Grant.

“Among the interesting signs of the times, recently developed, is an order of the king that all who approach his royal person shall be dressed in European costume. This order cannot fail to exert a commanding influence, in encouraging the introduction of European manners and customs throughout the country.

“Another and more remarkable sign of the times, is seen in the increase of European influence in these countries, and the growing conviction of the superiority of christian nations, awakening a desire to imitate us in the acquisition of science, literature, and the arts. The time has been when an embassy from one of the most powerful and enlightened nations of Christendom was rejected with every mark of contempt from the court of Persia. Now it is a common saying among the Persians, that the English and Russian ambassadors control the government of the country; and that the shah is no longer an independent sovereign. Though this may not be strictly true, perhaps a majority of the people would rejoice in the establishment of a good christian government in Persia. That the shah was induced by the fear of English power to abandon a favorite but ill judged expedition against Herat and the Affghanistans, there can be no doubt; and thus a war, which has for months been pending over this country, as well as that already commenced upon the above named places, has been prevented or delayed.”

When Messrs. Merrick and Grant visited Kahraman Meerza at Tabreez, Malek Kassem Meerza preceded them, and when they arrived at the palace, he inquired of Kahraman if they should *sit* in



his presence—a privilege denied to all Europeans, save officers of government. The prince regent, recognising and respecting the clerical character, replied, “Our high moolahs sit before me, and why should not an English moolah sit?” The brethren were accordingly seated.

The Committee are happy to state, that the Rev. Mr. Glen, formerly Scottish missionary at Astrachan, arrived at Tabreez in July of the last year, with the expectation of spending four years in completing a version of the Old Testament in the Persian language.

## SOUTHERN ASIA.

### MISSION TO THE MAHRATTAS.

BOMBAY.—D. O. Allen, *Missionary*; Elijah A. Webster, *Printer*; Mrs. Allen and Mrs. Webster.

AHMEDNUGGUR.—Henry Ballantine, *Missionary*; Amos Abbott, *Teacher*; Mrs. Ballantine and Mrs. Abbott.—Two native helpers.

MALCOLM-PETH.—Allen Graves, *Missionary*, and Mrs. Graves.

JALNA.—Sendol B. Munger, *Missionary*, and Mrs. Munger.—One native helper.

*On a visit to this country.*—George W. Boggs, *Missionary*, and Mrs. Boggs.

*On their way.*—Ebenezer Burgess, Ozro French, and Robert W. Hume, *Missionaries*; Mrs. Burgess, Mrs. French, and Mrs. Hume; and Miss Cynthia Farrar, *Teacher*.

(4 stations; 8 missionaries, 1 teacher, 1 printer, 11 female assistant missionaries, and 3 native helpers;—total, 24.)

The Rev. Ebenezer Burgess, Rev. Ozro French and Rev. Robert W. Hume, and their wives, and Miss Cynthia Farrar, sailed from Salem in the brig “Waverly,” capt. Ward, April 1st. Miss Farrar is returning to the mission, having spent two years in this country for the restoration of her health. Mr. and Mrs. Boggs came home by way of Liverpool on account of the failure of Mrs. Boggs’s health, and arrived at Charleston on the 14th of June. Mr. Hubbard, having been recalled by the Committee, arrived at Salem, with Mrs. Hubbard, in the “Waverly,” on the 20th of February. His connection with the Board has since been dissolved. Mr. Stone’s connection with the Board has also been dissolved.

No report has been received of the operations of the press during the past year. The accounts from the mission are less full than heretofore. Our dates from Bombay come down, however, to the 20th of May, and the letter with that date was received on the 19th of August. It came by way of the Red Sea and England. Indeed, letters have gone by this route from Boston to Bombay, and from

Bombay to Boston, in the space of two months and a half. The company's steamers now run every month from Bombay to Suez—a short time in the height of the monsoon excepted, when they go to the Persian Gulf,—carrying from five to ten thousand letters from India and all the countries east of it, for western Asia, Europe, and America; and carrying back letters from all these countries to India. This line of steamers, which has greatly increased the importance of Bombay by making it the port of all southern Asia for Europe, connects itself with another line between Alexandria in Egypt and Falmouth in England, going by way of Malta and Gibraltar. And the line may now be regarded as extending across the Atlantic. Thus is God in his providence bringing distant parts of the world near together, and making them easily accessible. A ship going to Bombay round the Cape of Good Hope, might find intelligence awaiting her arrival in India, two months later than the date of her departure from the United States. No intelligent observer, at all given to pious reflection, can observe the progress of steam carriage on land and water, without being forcibly impressed with its auspicious bearings on the propagation of Christianity throughout the world.

So far as impressions upon the native mind are concerned, the four stations in this mission should be regarded as being, virtually, so many distinct missions. Ahmednuggur, which is now the principal and most promising station, is in the Deccan, eastward of the Ghauts, and more than a hundred and fifty miles from Bombay, and was not occupied as a station till the year 1831, seventeen years after the commencement of operations at Bombay. Jalna, which was still more recently occupied, is in the territory of the Nizam, whose dominions cover the eastern portion of the Deccan, and is one hundred and twenty miles from Ahmednuggur, and nearly three hundred from Bombay; and Malcolm-Peth is remote from either of the other three stations, upon the Ghauts, towards the south. The labor among the people around one of these stations, exerts almost no influence upon the people at either of the other stations. So far as the Deccan—that is to say, nearly the whole of the field we are now cultivating among the Mahrattas is concerned—the Mahratta mission may almost be said to date its history back no farther than the year 1831, instead of the year 1814, and to be one of the more recent missions, rather than the one first established by the Board. At the same time, it is a mission among a people upon whom no previous christian influence of any kind had operated. Going among them was like entering the wild, unbroken forest. Among the Tamul people of South India and Ceylon, the case is different. Should the number of laborers in this mission be considerably increased, it will not improbably be found expedient to



resolve the Mahratta mission into two or more distinct, though associated, missions.

Jalna is a large city. On the old maps it is commonly called Jalnapore. The country in which it is situated, is under the government of a native prince called the Nizam. The station was commenced by Mr. Munger, in the spring of 1837. Afterwards Mr. Stone was his associate for a short time, until the removal of Mr. Stone to Aurungabad. While together at Jalna, they made a tour of about seven weeks, in which they traveled near five hundred miles, preaching the gospel, generally where it had not been preached before, and distributing books. The proportion of readers was found to be smaller than in the Company's dominions, owing, it is supposed, to the more oppressive nature of the government. Mr. Munger subsequently made another tour about forty miles eastward of his station. He has a Mahratta service at his house on Sabbath mornings, which is usually attended by fifty or sixty of the children of the schools. On Saturday morning he preaches to about the same number of the poor, the halt, the blind, etc., who come to receive alms; and he has also been in the habit of preaching in the streets and by the wayside. There is a boarding-school containing fifteen boys, six of whom are brahmins. The school is supported by benevolent English residents, who besides contribute liberally for the support of the free schools, of which there are six. Early in the present year, the fears of the parents became so excited by false reports, that they decided on removing their children from the boarding-school. But, having given a pledge before the children were received, that if they took them from the school without the consent of the mission they should refund the amount which had been expended for such children, the case was referred to the civil magistrate, who decided that the children could not be removed unless the engagements were fulfilled.

Mr. Graves's chief employment at Malcolm-Peth, as heretofore, is translating. Mrs. Graves superintends a school, in which were twenty-five pupils during the rains. Concerning the rains, Mr. Graves writes as follows in September.

"The severity of the rains is now a little abating. Perhaps there has been rather less this year than usual. Its average on these hills, for eight years, has been 233 inches. Many, even indigenous trees, lose their leaves for three months, in consequence of the rain. No garden vegetables survive it, though the temperature is usually about 64° or 65° constantly. Peach trees and apple trees die in their outer branches, and many other trees and plants from abroad, are entirely killed. The oak, however, lives here, having its winter in the rains. Grass and hill herbs are almost the only plants that grow during that time."

The Board has increased reason for gratitude to God, that the steps of its missionaries were directed to Ahmednuggur. For, although the ground was entirely new,—as was indeed true at all the stations in the Mahratta country,—and therefore much preliminary work was necessary in gaining access to the native mind, yet there is cheering evidence that our labor is not in vain in the Lord. Some of the leading facts in the gospel are becoming extensively known.

On the 13th of April a promising young brahmin was baptised, and on the 5th of May an elder brother of the same family. The name of the former is Harripunt. He is of a highly respectable family in Ahmednuggur, and is connected with the principal brahminic families in the place. He had been three years in the service of the mission, and two years superintendent of the free schools in Ahmednuggur and the villages in the vicinity. He had all along been moral, and respected for his character, and for months before making a public profession of his faith, had been convinced that idolatry is vain. Although timid and fearful of the consequences, he at last took a decisive stand on the side of his conscience and the truth, which he has been enabled to maintain, notwithstanding the entreaties of his mother, and the fierce opposition and abuse he received from his sect. His hope and joy as a disciple of the Lord Jesus commenced with the present year. His elder brother was a schoolmaster. His resolution to follow in the steps of Harripunt was adopted in February.

In consequence of these things, the brahmins held a great council, and decreed that none of their caste should engage in the service of the mission, or send children to the schools, or even visit the houses of the missionaries, on pain of expulsion from the order. Three of the schools, consisting principally of brahmins, were at once suspended, and the pundits and several of the teachers left the mission. But after a few days, all was quiet again, and several of the brahmins returned, and some new ones offered their services. Neither of the suspended schools had been revived, and two of the village schools had gone down, and two others were in a doubtful position. Objection was made to the books used in these schools, that they were so full of the name of Jesus Christ. The people said that if the mission would only substitute the name of God for that of Jesus Christ, they would cease objecting to the books. Of course the substitution was not made.

In September of the last year, there were seven common schools connected with this station; twenty girls in the female boarding-school, and about fifty boys, who are also boarding-scholars in the seminary. Messrs. Boggs and Ballantine preached alternately at the station in the native language on the Sabbath.



## MADRAS MISSION.

ROYAPOORUM.—Miron Winslow, *Missionary*, and Mrs. Winslow.—Two native helpers.

CHINTADREPETTAH.—John Scudder, M. D. *Missionary*, and Mrs. Scudder.—One native helper.

*On the way*.—Phineas R. Hunt, *Printer*, and Mrs. Hunt.

(2 stations; 2 missionaries, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

Mr. Winslow was married on the 12th of September to Miss Anne Spiers, daughter of the late A. Spiers, Esq., of the Madras medical service. Mr. and Mrs. Hunt sailed from Boston in the ship “Black Warrior,” Capt. Woodbury, July 30th. He is to take charge of the printing establishment, and before his departure became in some measure conversant with the art of making type.

Since the last Report, this mission has unexpectedly, by divine providence, been put in possession of a large printing establishment. It belonged to the Church Missionary Society, and has been purchased on terms advantageous to the Board. It consists of eight iron printing presses, a lithographic press, a hydraulic press, and fifteen founts of type, English, Tamul and Teloogoo, to which a fount of Hindostanee has since been added. The establishment includes also a type-foundry and book-bindery. This enables the mission to enter immediately, so far as funds will permit, upon the work for which chiefly it was commenced. The transfer of the establishment was in June of last year. Previous to this time, Mr. Winslow had visited Jaffna in Ceylon, going by way of Madura. He was absent three and a half months, and his health was improved by the journey.

Royapoorum has nine native schools, containing 290 pupils, one of the schools containing 35 pupils, being of a higher character than the rest, in which the English language is taught. Chintadrepettah has seven schools, and 210 pupils. At each of the stations the congregation on the Sabbath consists of about fifty adults, and more than 200 children. Doct. Scudder regards itinerant labors, with the special object of distributing the Scriptures and religious tracts and preaching the gospel to those who receive them, as his principal duty. Not less than 18,000 larger and smaller integral portions of the Scriptures, and 30,000 tracts, were distributed during the year 1838.

“At the stations in Madras some hundred volumes of the Scriptures have been put in circulation, and several thousand larger and smaller tracts. Of the latter, the Scripture History from Jaffna, a book of 160 duodecimo pages, has been put into many hands and has been much in demand. Some portions of the Tamul Scriptures, as printed in Jaffna in the form of pocket volumes, have also been much inquired after. To prevent books being torn up and

used for waste paper, and to make them portable, so as easily to be carried by the people from place to place, it is very desirable that the most important parts of the Bible should, to a great extent, be published in this way. There is every encouragement to scatter far and wide the good seed of the word from the press, as well as from the living voice; for, in many parts of the country, at least, the ground is in a great measure prepared."

Another brief extract from the Report made by the mission for the last year, will give their view of its state and prospects in relation to the great native town of Madras.

"At Madras there is a gradual change for the better, both among the native and European community. Perhaps there should be an exception in respect to intemperance among the former, which it may be feared is on the increase. But even in regard to that, it is encouraging that some alarm is felt. There is an abatement of attachment to caste and custom, and generally to the observances of idolatry among different classes of the natives, arising from continued intercourse with Europeans, the progress of education, especially the knowledge of English, the perusal of christian books, and the preaching of the gospel. The schools in Madras, both for the East Indians and natives, are increasing in efficiency, except the primary schools in the native language. While we still feel, therefore, the importance of having a high school for boys and a boarding school for girls as soon as possible, we think there is a special call on us to do more than we have done to give the native free schools efficiency, and, if possible, to increase their number, as other missionaries are doing nothing proportioned to the magnitude of the object."

The annual meeting of delegates from each of the three associated Tamul missions was held at Madras in February of the present year. Some of the results of experience embodied in the proceedings of this meeting, are placed in the Appendix.

#### MADURA MISSION.

MADURA.—Daniel Poor and F. D. W. Ward, *Missionaries*; Mrs. Poor and Mrs. Ward.—Ten native helpers.

DINDIGUL.—Robert O. Dwight and J. J. Lawrence, *Missionaries*; Mrs. Dwight and Mrs. Lawrence.—Francis Asbury, *Native Preacher*, and seven native helpers.

SEVAGUNGA.—Edward Cope, *Missionary*, and Mrs. Cope.—Two native helpers.

TEROPOOVANUM.—Nathaniel M. Crane, *Missionary*, and Mrs. Crane.—One native helper.

TEROOMUNGALUM.—Clarendon F. Muzzy and William Tracy, *Missionaries*; Mrs. Muzzy and Mrs. Tracy.—Two native helpers.

*Stations not known.*—Henry Cherry, *Missionary*; John Steele, M. D. *Physician*; Mrs. Steele.

(5 stations; 9 missionaries, 1 physician, 9 female assistant missionaries, and 1 native preacher, and 22 native helpers;—total 42.)

Dindigul (as the mission now writes the name) is forty miles northwesterly from Madura; Sevagunga, twenty-five miles easterly;



Teroopoovanum twelve miles southeast, on the road leading to Rannad, and near the road to Sevagunga; and Teroomungalum, twelve miles southwesterly, on the road to Palamcotta. The three stations just named have been recently established, and the missionaries are just commencing their labors in the several departments. Several families have suffered more or less from sickness, and some have been bereaved of children. A visit to Jaffna in Ceylon, has been found beneficial in several cases of illness. But Doct. Steele's tendencies to consumption were so strong, it was deemed expedient that he should try a voyage to Singapore. He was accompanied by Mr. Cherry, and returned in December partially recovered, after an absence of eight or nine months. At Acheen, on the island of Sumatra, Mr. Cherry was remarkably preserved from drowning—a boat in which he was proceeding to the ship having been swamped in the surf. Afterwards the ship itself was marvellously kept from being driven on shore and lost. The Lord watched over our brethren for good. Mr. Todd's health and spirits had suffered so much, that a visit to his native land became highly desirable. He arrived at Philadelphia, June 19th, accompanied by his three children. Mr. Todd has since, at his own request, been honorably released from his connection with Board.

Francis Asbury, a promising native young man, was licenced to preach the gospel in October. He and most of the native helpers, were educated at the seminary in Jaffna. They act as interpreters, exhorters, teachers, distributors of books, etc. Two weekly meetings are held with the native helpers at Madura; one for receiving their reports, and the other for giving them instruction in theology.

Those brethren of the mission who are sufficiently conversant with the language to preach in it, take every proper opportunity for performing this important duty. What is called expository preaching, with a free use of interrogatories, is found to be most useful. A church was formed at Dindigul in July 1837.

There are two boarding-schools in the mission, both at Dindigul. The one for boys contains 28 pupils. That for girls is supported by English ladies, and contains 10 pupils.

The free schools are as follows:—

								<i>Schools.</i>	<i>Scholars.</i>
Madura,	-	-	-	-	-	-	-	34	780
Dindigul,	-	-	-	-	-	-	-	16	558
Sevagunga,	-	-	-	-	-	-	-	6	210
Teroopoovanum,	-	-	-	-	-	-	-	6	220
Total,	-	-	-	-	-	-	-	62	1,768

At Madura and Sevagunga there are schools of higher character, in which the English language is taught, containing 60 pupils. The

whole number of schools is therefore 66, and of scholars, 1,866. The course pursued with the schools at Madura must satisfy any one that they come within the spiritual and literal import of the command to publish the gospel to all nations.

“During the last six months the Hindoo schools in the city have been brought together at a central place by classes, to be examined, instructed, and exhorted, at the pleasure of the missionary. They thus assemble twice a month, on six successive days, each time making a congregation of nearly a hundred children, twelve times a month—besides the monitors, who attend with their respective classes. At this time new school-books and tracts suited to their capacity are furnished them. Hence the children are pleased with these meetings. Of 740 children belonging to twenty schools in January last, 480 have left. One reason assigned for this by the masters is that the children very soon, according to our system of teaching, learn all they need to know. To raise the standard of education is with us an important consideration. To effect this object we are giving daily and systematic instruction to a class of monitors, who are employed as assistant teachers in the schools. We are also introducing improved school-books, and the first rudiments of English arithmetic and the English language. The obvious and substantial advantages of our schools go far towards reconciling the parents to the prominence we give to Christianity in all our printed books and our whole course of instruction—such a prominence as would be tolerated in but few schools in christian lands.

“A meeting composed of the schoolmasters and monitors, forming a congregation of sixty-five or seventy persons, is held twice a month. They have long been under instruction and have acquired much knowledge of Christianity. Two or three hours are usually spent in reading the Scriptures and tracts, and in listening to explanations and exhortations. Here the thoughts of some hearts are revealed, and upon this meeting we are encouraged to hope and pray for the effusion of the Holy Ghost. At the close of the service the masters are furnished with tracts for their own perusal, and for distribution among their friends. Applicants for tracts are often introduced to us by the masters. Thus they become, to some extent, tract distributors.”

Referring to the prospects of the station at Dindigul, the brethren thus speak of the three classes in the heathen community around them.

“The three classes of the community, Roman Catholics, Mohammedans, and pagans are free in discussing the merits of Christianity. The Mohammedans are bigotedly attached to the creed of their prophet, and openly boast that, unless we give a monthly stipend, we shall never make a convert from their ranks. Still a few of their children attend our schools where they learn the rudiments of the doctrine of Christ. The pagans are yielding their strong objection to our system and openly approve our books and lessons. The Roman Catholic population have had some changes among their priests, which may result in their leaving us. The newly arrived priest has announced to some connected with us, that nearly all the taxes for the church are remitted, the necessity of worshipping the Virgin dispensed with, the heavenly lamp over the graves of departed friends is lighted without charge, and many such changes have occurred. Thus still is his coming connected with all deceptableness of unrighteousness.”



The temper manifested by the adherents of the papal church, is the same as everywhere else. Mr. Cope thus speaks of them at Madura in April 1838, before his removal to his present station.

“In each of the Roman Catholic schools I had a weekly Sabbath service. This is now suspended by the potent anathemas of some Papal priests just arrived from the establishment at Pondicherry. These spent one day in collecting the children and parents connected with our schools, and such as had received our books, to admonish them for having to do with the *Valtha Karer* (Scripture men,) a term by which we are commonly known. To illustrate their abhorrence of this deadly sin, the priests gathered up from the people all the Scriptures, tracts, etc., that could be found, tore them in pieces, and scattered them in the ‘streets of the city,’ thick as the leaves of autumn. Even the school-books did not escape this pious fury. Every body was struck with amazement, and said, ‘Who are these that destroy even school-books?’”

The distribution of Scriptures and religious tracts is an important branch of the operations of the mission.

“Our mission now has a line of stations for a distance of seventy-five miles, intersecting most of the great roads in this part of the presidency. Many whose business leads them to travel, improve the opportunity to call for books, and by means of them the word of life has been scattered over a very extensive region. At Dindigul a regular system of tract distribution has been commenced to supply the bazars and markets within twenty or twenty-five miles of that place, the helpers going two and two, one week to the bazar in one quarter, and another in another direction. In the city of Madura are two book-stalls, furnished with Scriptures and tracts and a reader. The experiment so far has succeeded well. Great numbers of tracts and books have been distributed in the schools, and by the superintendents on their visitations to the different villages.”

Much preaching has been done in the tours which several of the mission have performed for this purpose, and many books have been distributed.

In a review of the year 1838, the mission powerfully urge the claim of their field upon the prayers and labors of the church of God.

“The prospects of the mission were never more flattering. The whole land is before us and open to the introduction of gospel truth. All our experience and all the information we possess on the subject constrain us to say, Arise, and go in and possess the land. Schools to almost any extent, and on the most evangelical principles, might be established. There are none to molest us or make us afraid. Does not the providence of God point the church to India, as a promising field to cultivate? But, alas, we have neither the means nor the men to occupy it, and the prospect is that, in spite of all we can do, another generation, ready for the reception of the gospel, must go down to the grave before the land will be fully occupied.”

## MISSION TO CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*, and Mrs. Meigs.—Ten native helpers.

BATTICOTTA.—James Read Eckard and Henry R. Hoisington, *Missionaries*; Nathan Ward, M. D., *Physician*; Mrs. Hoisington, Mrs. Eckard, and Mrs. Ward.—Henry Martyn and Seth Payson, *Native Preachers*, and sixteen native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary*, and Mrs. Spaulding.—Nathaniel Niles, *Native Preacher*, and seven native helpers.

PANDITERIPO.—(Vacant.)—Two native helpers.

MANEPY.—Eastman Strong Minor, *Printer*.—Four native helpers.

CHAVAGACHERY.—Samuel Hutchings, *Missionary*, and Mrs. Hutchings.—Charles A. Goodrich, *Native Preacher*, and five native helpers.

VARANY.—George H. Apthorp, *Missionary*, and Mrs. Apthorp.—Four native helpers.

*On the way*.—Miss Eliza Agnew, Miss Sarah F. Brown and Miss Jane E. Lathrop, *Teachers*.

## OUT-STATIONS.

Oodoopitty,	Caradive,	Moolai,
Achoovaly,	Valany,	Ponkodotive.

(7 stations and 6 out-stations; 6 missionaries, 1 physician, 1 printer, 10 female assistant missionaries, 4 native preachers, and 43 native helpers;—total, 70.)

The mission, on receiving notice in November that the churches had enabled the Committee to relieve them from their embarrassments, kept a day of special thanksgiving. The Committee have to acknowledge another grant to the mission of £200 from the government of Ceylon, to aid in supporting the system of education. The schools, however, have as yet been but partially revived. So much ruin could not be repaired at once.

“We hope,” say the brethren, writing in January, “to be able to resume a sufficient number of the schools the present year to give efficiency to our system. Our past experience will suggest some hints for their improvement, and we trust, with the blessing of God, they will be made more effective and useful than heretofore. We are as much as ever convinced of the adaptation of our general system of effort to the great object of turning this people from idolatry, and of converting them to God. We do not see how Christianity can be permanently established, in this or in any land, without the aid of a system of christian education. We are not aware that it ever has been established, without such aid. In this land, even preaching the gospel almost necessarily partakes of the character of elementary teaching. Schools, under christian influence, are the most economical means of giving to the mass of the community a great deal of instruction that is necessary to the understanding of the truths of the gospel. We do not say they are a means necessary to conversion; but for the growth and permanence of christian principles in a heathen community, we consider them, in connection with the preaching of the gospel by the missionary, as of very essential advantage. We have sometimes thought the American church did not appreciate the advantages she derives from the christian education of her youth; and therefore does not admit, to the extent that we think she ought, the importance or



the obligation of connecting a system of religious education with the efforts of her missionaries. But if every christian school and every pious mother were withdrawn from America, what would be the result to the church? And if the influence of a polluting and idolatrous system of religion were substituted, what would be her future prospects? We ask no more than that she should do unto others what she would that they should do unto her if the circumstances were reversed."

A tabular view will be given of the free schools, as they were on the first of January. It should be remembered, that before the reduction there were 187 free schools, containing about 7,000 pupils.

	<i>Schools.</i>	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Tillipally, - - - - -	14	482	45	527
Batticotta, - - - - -	8	314	6	320
Oodooville, - - - - -	5	152	40	192
Manepy, - - - - -	5	30	121	151
Chavagachery, - - - - -	8	153	69	222
Varany, - - - - -	5	113	39	152
Total,	45	1,244	320	1,564

The nine schools and 474 scholars at the out-stations are included in the above. Nineteen of the schoolmasters are members of the church. The following table completes the statistical view in the department of education.

	<i>Scholars.</i>
Six English day-schools, - - - - -	260
Female Boarding-school at Oodooville, - - - - -	85
Female Boarding-school at Varany, - - - - -	10
Preparatory school, - - - - -	17
Seminary at Batticotta - - - - -	143
Total, - - - - -	520

The female seminary at Oodooville is under the instruction of Nathaniel Niles, a native preacher educated by the mission and under its direction. Twenty-eight of the pupils are members of the church. Six were married the past year to christian husbands, who are employed as catechists in connection with missionaries among the Tamul people. It is desirable that the number of pupils in this school be increased.

A class of forty-four boys was received into the seminary in October. They were thought to be superior to any previous class, at the time of admission, in respect both to moral character and attainments. The friends of the candidates manifested great eagerness to secure their admission. For the first time, a brahmin boy applied; but as it was with the condition that he should receive his food out of the seminary, at the expense of the mission, he was not received. Fifty-eight of the members of the seminary are church

members, and thirty or forty more evince an inquiring state of mind.

The seven churches in the mission contain three hundred and nineteen members. Twenty-three were received during the year. One was excommunicated, and five were suspended. A late letter from the mission contains a number of remarks on the character of the native church members, which it is important to quote.

“ Our friends in America seem to look for and expect in converts from heathenism the simple piety and faith of a golden age. We do indeed wish it were so ; but, in general, the existence of piety is determined by only a few faint gleams of light shining through a polluted medium of heathen superstition and ignorance. The want of independence of mind and force of character and the rule of common sense, keeps many of our native Christians in a state of dubious existence as to their piety. The force of circumstances and early education has given an impression and bias to their character, that will not, in our view, be wholly removed till caste is abolished and society is modeled more completely on christian principles. And therefore it may be said of a great many of our church members, that they appear to have only the name of Christ. They do not manifest the power of his grace as we desire to see it. Their life is not so much a life of faith, and their works are not so much works of righteousness, as they should be. Their salt has but little savor. It is a question we often ponder concerning individuals, Can the grace of God co-exist with so much sin and ignorance ? Still, we dare not say they are not Christians. We have evidence in christian lands, that grace does not wholly eradicate the seeds of evil. And many things in the conduct of good men in our native land, appear almost as strange to us as the inconsistencies we lament over in our churches. The works of the flesh and of the devil co-existed with grace in the hearts of the Corinthians to such a degree, that the lines of their character as delineated in Paul’s epistles, meet and mingle in strange incongruity. These examples check the severity of our judgment. It may be, when the difference of circumstances is taken into the account, that falsehood, as practised here, is no more culpable than the evasion of truth and honesty, as practised in America : and acts of concealment and theft, that sometimes occur, may be no more displeasing to God, than the love of money and covetousness in christian lands. Guilt, in every case, is according to the moral sensibility that is met and overcome. The commands of Christ, requiring forbearance and love, and forbidding envy and strife, are as imperative as the commands of the decalogue ; and we do not need to remark how extensively these rules are set aside. The reasonings by which good men would justify this course are about as specious as those we meet with in justification of grosser sin. If all were excluded from the pale of christian charity who do such violence to the truths of the gospel, how few would remain ! We do sincerely lament that we have occasion to look abroad for a parallel of deficiency in christian character, by which to encourage our hopes for our native Christians ; and it is no less to be regretted that one so obvious exists in christian lands.”

The printing establishment is a great accession to the strength of the mission, regarded as an array of means. It has four presses in use, and employs seventy natives in the different departments of the establishment. The results during the year 1838, as reported by the mission, were as follows :—



Volumes printed,	-	-	-	-	-	-	39,000
Tracts printed,	-	-	-	-	-	-	393,000
Pages in Tamul,	-	-	-	-	-	-	17,649,200
Pages in English,	-	-	-	-	-	-	136,000
Pages from the beginning,	-	-	-	-	-	-	45,440,600
Volumes of Scripture printed,	-	-	-	-	-	-	20,000
Pages of Scripture,	-	-	-	-	-	-	7,860,000
Pages of tracts,	-	-	-	-	-	-	8,479,000
Volumes bound,	-	-	-	-	-	-	25,463

The mission remarks concerning this establishment,—

“That there is probably no instance of the employment of the press in connection with mission operations, that has afforded better evidence of its importance and utility. It is now the leading establishment, in respect to the amount, missionary character, and variety of its publications, in southern India. And there is no prospect that the demand upon it will be at all lessened by the operation of the large establishment at Madras. By its workmen the establishment affords an interesting field for moral culture, and one nearly as hopeful in respect to conversion as any other in the district. The workmen are daily assembled for reading the Scriptures and prayer, and they are required by the regulations of the establishment to give close attention to their work during the day, which is a situation favorable for the silent operation of truth. There are among them twenty church members, and about the same number of professed inquirers. Among the remainder there is probably not one who has a sincere belief in idolatry, or who would heartily undertake its defence; and probably three fourths of them have a prevailing conviction that Christianity offers the only means of salvation.”

Gabriel Tissera died, rather suddenly, on the 9th of February, 1838. His loss must be much felt, as he was an honest man, of established character for veracity, a good scholar, and had a more extensive and critical knowledge of the English language, than almost any other among his countrymen. A remarkable proof of his acquaintance with English, as well as of his good sense, may be found in the appendix to the fourteenth Annual Report of the Board, or that for the year 1823. He had long been a follower of the Lord Jesus.

In compliance with a request of the mission, the Committee have recently sent to it three female teachers. On the 30th of July, Miss Eliza Agnew, Miss Sarah F. Brown, and Miss Jane E. Lathrop sailed from Boston for Colombo, in the ship “Black Warrior,” capt. Woodbury.

## EASTERN ASIA.

### MISSION TO SIAM.

BANKOK.—Charles Robinson, Dan B. Bradley, M. D., and Samuel P. Robbins, *Missionaries*; Stephen Tracy, M. D., *Physician*; Mrs. Robinson, Mrs. Bradley, Mrs. Robbins, and Mrs. Tracy.

*On their way.*—Nathan S. Benham, Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, *Missionaries*; Mrs. Benham, Mrs. Caswell, Mrs. French, Mrs. Hemenway and Mrs. Peet.

*On a visit to this country.*—Stephen Johnson, *Missionary*.

(1 station; 9 missionaries—one of them a physician and one a printer, 1 physician, and 9 female assistant missionaries;—total, 19.)

On the 6th of July, a reinforcement sailed from Boston for this mission, in the ship Arno, capt. Nott, bound to Bangkok. It consisted of Messrs. N. S. Benham, Jesse Caswell, H. S. G. French, Asa Hemenway, and L. D. Peet, with their wives. Mr. French is also a printer, and will have the immediate charge of the press. Doct. Bradley was ordained by his brethren a minister of the gospel in November.

The extreme and protracted ill health of Mrs. Johnson induced her husband to proceed with her to Singapore, in the spring of last year, in hopes of deriving benefit from the change. Being disappointed in this, and medical advisers urging the importance of a speedy return to the United States, they embarked on the 14th of June. The ship was compelled by tempestuous weather to put into the Isle of France for repairs, and did not reach Philadelphia, whither it was bound, till the 7th of December. Here Mrs. Johnson died, unexpectedly, but in the joyful hope of the gospel, on the 8th of January.

A list of the printing from the commencement to December 1st 1838, having been forwarded, it is here given entire. It will be seen that the number of pages here reported for the year 1837, somewhat exceeds the number mentioned in the last Report. The more recent statement is probably the correct one.

<i>In the year 1836 :</i>						<i>Pages.</i>	<i>Copies.</i>	<i>No. pages.</i>
Law and Gospel,	-	-	-	-	-	8	1,500	12,000
<i>In the year 1837 :</i>								
Scripture Facts,	-	-	-	-	-	20	3,900	78,000
Life of Christ,	-	-	-	-	-	164	3,900	639,600
Attributes and Law of Jehovah,	-	-	-	-	-	30	1,800	54,000
Parallel of Boodhism and Christianity,	-	-	-	-	-	14	1,800	25,000
True and Only Way to Heaven,	-	-	-	-	-	22	1,800	39,600
Ten Commandments and Summary,	-	-	-	-	-	5	3,900	19,500
						255	17,100	855,700
<i>In the year 1838 :</i>								
Scripture Tracts, 2d edition,	-	-	-	-	-	20	3,000	60,000
First Lessons in Geography,	-	-	-	-	-	106	500	53,000
Ten Commandments, etc. 2d edition,	-	-	-	-	-	5	3,900	19,500
Spiritual Songs,	-	-	-	-	-	64	500	32,000
Evangelical Catechism,	-	-	-	-	-	24	4,000	96,000
On the judgment,	-	-	-	-	-	20	3,800	76,000
Christian Faith and Practice,	-	-	-	-	-	20	3,000	60,000
Old Testament History, No. 1,	-	-	-	-	-	64	3,000	192,000
						323	21,700	588,500



The excess of printing for the year 1837 reported now, above that reported last year, is 3,800 copies, and 38,700 pages. The printing from January 1st to December 1st 1838, was 21,700 copies, 588,500 pages. The amount of printing from the beginning, is 40,300 copies, and 1,456,200 pages. The printed books, in a continuous series, contain 561 pages.

“A number of tracts are in preparation for the press. Our brethren from Ceylon, at our request, have recently sent us translations of a number of their most useful tracts, which could soon be put into Siamese. It occurred to us that, as the Siamese originally derived their religion from Ceylon, and had adopted many of the customs and habits of thought prevalent there, the same tracts might be very useful here. The Siamese consider every thing which comes from Ceylon sacred. Not a year since they sent a deputation of priests there to collect sacred books. We hope these tracts may turn out to be the very books they need.

“The number of tracts distributed the past year has been much greater than during any previous year. The number for use this year, was 31,438. The greater part of these have already been distributed. During the months of December and January, the cool season, we are accustomed to make excursions and give tracts more extensively than at any other season.

“It is favorable that ability to read the Siamese written language is so easily acquired by a native. The principal difficulty to a foreigner is the sounds. A native finds no difficulty here, having been accustomed to them from his childhood, and one of ordinary ability can learn to read in a few months. We find the number of readers much greater than we at first anticipated. Wherever we have been we have found that a very large majority of the male Siamese population are readers; we think as many as nine tenths. A large number of females are readers also.

“When we say so many of the Siamese are readers, we would not be understood to say they are what would be called good readers in America. From the nature of the case, where the art of printing is unknown, books must be scarce, and the proportion of good readers small. We mean by readers those who can read some and can understand books written in the popular language. In preparing our books we have endeavored to adopt the plainest and best style—that which is easily understood by all, avoiding the two extremes; that is, the high court language on the one hand, and the low vulgar on the other. So when such numbers of tracts are distributed and such multitudes crowd around to obtain them, it must not always be inferred that they are thus eager to know the truth. In a great number of instances we doubt not the same number of sheets of white paper would be as eagerly sought. It cannot be for the contents of the books, for they know not what they are. We are, however, encouraged to hope that recently many have desired to know something of the religion they teach. Having read one book, they have requested others.”

The following remarks by the mission, on the comparative importance of the Siamese and Chinese languages, are apparently sustained by facts.

“The difficulty of acquiring a useful knowledge of the Chinese written character, even to the pure Chinese themselves, is such that we are becoming more and more impressed with the idea that some great and even radical

change will occur, before the Chinese can become an enlightened christian people; and if this is any thing like a correct impression it is certainly inexpedient to attempt to spread their language, especially in Siam, where there is a written character so perfect and at the same time so easily acquired. We are aware that some think more highly of the Chinese language than these remarks would seem to admit. The language of any people can of course be of use only so far as to convey the ideas in existence amongst them. When a new idea is to be introduced, a new word may as well be introduced with it as an obsolete one, or one which has been time out of mind a bare unmeaning sound, or used as precisely synonymous with some other. When viewed in this light, we think there can be no doubt the intrinsic merits of the Siamese, as a language, far exceed those of the Chinese. It is so thought by many of the Chinese themselves, especially by those born in this country, and of such there are great numbers and a great many of the Siamese are of Chinese descent."

How much reason our brethren in Siam have to be encouraged in their self-denying labors, will appear in the subjoined extracts from the report made by the mission at the close of the last year.

"With regard to the people among whom we labor the prospect was never more encouraging. Almost daily numbers call at our houses for books, and not unfrequently make interesting inquiries respecting the religion we profess. We doubt not there are great numbers who know the fundamental truths of the christian religion.

"Since we removed to the place the prahklang rented us, a much greater number of nobles and men of rank have called upon us than formerly, and they often come expressly for the purpose of spending the evening in making inquiries respecting our system of belief and our modes of worship. On such occasions such questions as the following are often propounded. 'If Jesus possessed such power, why did he suffer men to take his life?' 'Can he save men in all ages and nations?' 'Will none be saved but those who believe on him?' 'Will he pardon a great sinner (a murderer for example) as freely as any other?' 'If so how can he be just,' etc. When they leave us we usually present them with a volume of our principal tracts handsomely bound, and these frequently furnish matter for inquiry when they call again. Among those who visit us is a high priest, one of the most learned in the nation. He has read the New Testament in Bengalee and English, and is now preparing a dictionary in English and Siamese, similar to the one we use. There are a great number of young men, principally the sons of nobles, who are desirous of learning English. But we have been so weak as to numbers, and our pecuniary resources so small, that we have hesitated to erect a suitable building.

"The Siamese are a mild, moderate, calculating people, very sure not to adopt any new thing till they have thoroughly understood it and are persuaded it will be for their advantage. This trait of character might appear to a stranger to indicate stupidity. But they are far from being a stupid people. Numerous facts show that no nation surpasses them in shrewdness and tact in all practical concerns. They almost invariably accomplish their ends. If they fail at first, they eventually succeed, if in no other way, by outdoing the patience of those with whom they deal. This may account in some measure for the fact, that the Siamese are so slow in adopting any new system of religion.

"Frequently, while conversing with the Siamese on our holy religion, they express themselves in language similar to this; 'What you say appears very good, but we will see how you hold out before we embrace it.' We have been assured there are multitudes here just in this state of mind, watching all our



movements and almost persuaded to be Christians. How responsible is our station! how much grace do we need! One false step of ours might forever close their hearts against the gospel. We earnestly entreat the prayers of God's children, that he would pour out his Spirit upon us and upon this people."

It is not certain that the Siamese will yet consent to the forming of stations out of Bangkok. Adverting to this subject, the mission says :

"We do not know of any existing law forbidding our settling in any place we choose; but we believe it is generally expected that foreigners will ask permission. Should we go without asking permission, we think there are some places where we might remain undisturbed. On the other hand, judging from past experience in other matters, should one ask permission of the proper authorities, it is almost certain it would be a long time before he could obtain it, if at all. The case would probably be brought before the king, of course considerable delay must be expected in taking the steps requisite; and after all, a prompt denial might be given. In asking permission there is danger of getting a refusal, which may, for a time at least, operate as a law. In going without permission, there is a possibility of being driven from that place, but the way may be opened for making the experiment in another. Should one succeed in remaining in a new place for a time, we think the question would be set at rest, and missionaries might without hesitation go and settle at other places."

A valuable addition has been made to the information previously possessed concerning the valley of the Meinam, by means of the excursions on the canals and rivers which intersect that portion of the kingdom.

"During the past year we have made a number of excursions and visited many sections of country, before unexplored by any missionary. In January last one of our number proceeded up the Meinam some distance above Bangkok, and passed over by a canal to Tahchin river, some thirty miles west of Bangkok, and passed down that river sixty or seventy miles nearly to its mouth, and returned by another canal to Bangkok. He found the whole distance thickly settled with towns and villages, containing from five hundred to five thousand inhabitants, eager to receive books.

"In September last two of our number spent a week in visiting all the places of importance at the head of the gulf of Siam, from the east to the west side. They explored the mouths of three large rivers, and found a number of large towns where missionaries might be pleasantly and usefully located. They proceeded up the Tahchin river to the canal above mentioned, and returned by way of the gulf.

"Very recently Doct. Bradley, in company with Mr. Orr, left Bangkok by a canal, proceeded to the Tahchin river, and from thence by another canal reached the Meklong, about thirty miles farther west. They went down that river nearly to its mouth, to the town of Meklong. This they found much larger than they anticipated, containing from twenty to thirty thousand inhabitants.

"Numerous shorter excursions have been made about the city of Bangkok in various directions. Wherever we have been we have been treated with much respect, and usually found some who knew us and our object."

Laos is a country on the northeast of Siam proper. It has been subdued by the Siamese, and is now a part of their kingdom. This fact gives additional interest to a quotation from Doct. Bradley's journal.

"Went to a zayat as usual, and labored to instruct a company of Laos and Siamese. The Laos in Siam can generally understand perfectly well the Siamese colloquial language; and I have found many of them who can read the Siamese written character with freedom. They seem to be proverbially humble, sober, and honest. They appear to me to be, in a peculiar sense, *ripe* for the gospel harvest. Those that heard me to-day manifested a deep interest in what they heard. Several asked for books written with their own characters, saying that they could read Siamese books stammeringly, but their own books with ease. It was painful to be obliged to tell them that I had no books written in the Laos character. After I had taken my leave of them and was returning home, a Laos came running after me, inquiring with much interest, if I did not design to make some Laos books. On being told that I had it in my heart to make his people some books, and thought that I might be able in a year or two to give him some, he plead with me not to forget him and his people, assuring me that there were thousands and thousands that could read, and that I should certainly get many blessings if I would do that thing."

#### MISSION TO CHINA.

CANTON.—Elijah C. Bridgman, David Abeel, and Peter Parker, M. D., *Missionaries*.

MACAO.—S. Wells Williams, *Printer*.

*On the way*.—William B. Diver, M. D., *Physician*.

(2 stations; 3 missionaries—one of them a physician, 1 physician, and 1 printer;—total, 5.)

Mr. Abeel, whose impaired health compelled him to suspend his missionary labors for the Chinese and return to the United States in the autumn of 1833, re-embarked at New York in the ship *Morrison* for Canton, on the 17th of October. He has arrived at Canton. Doct. William B. Diver embarked for the same mission at New York on the 8th of May, in the ship *Albion*. The Board and its patrons are under great obligations to the owners of the *Morrison*, for having so often given a gratuitous passage to its missionaries, and for their liberal kindness to the missionaries residing in different parts of the great Chinese field.

The different members of the mission have been employed much as heretofore. Mr. Bridgman spends two or three hours daily among the people. Mr. Williams is printing a chrestomathy in Chinese, prepared by himself and Mr. Bridgman. Doct. Parker divides his time between the hospital and the study of the language. Indeed the language occupies, more or less, the time of each of the



brethren ; though it is pursued in such a manner as to further, in various ways, the objects of the mission. Mr. Bridgman has four Chinese lads now under his instruction, who are supported by the Morrison Education Society. One of them, a son of Leang Afa, is preparing to become, if the Lord should incline his heart, an assistant to the mission in translating, etc. He has one man, who was baptised by Afa about five years since, constantly employed in revising the Chinese Scriptures.

The number of patients recorded on the books of the hospital since its commencement, is about 6,000. If to these, their servants, friends, and other visitors be added, there is an aggregate of 20,000 or 30,000 persons, who have entered the doors of the institution, and come in contact with christian missionaries in circumstances favorable to acquiring just impressions concerning them and their object. Doct. Parker has under his care four Chinese young men of promise, who were preparing to introduce among their countrymen a correct medical practice. The hospital, as has been stated in a former Report, is supported by foreign residents at Canton.

“On reviewing the time which has elapsed since the hospital was opened,” say the mission, “Doct. Parker thinks that he perceives a steady increase of confidence on the part of the patients, and an acknowledgment of the benevolence of its design. Its existence is now known in many and remote parts of the empire, and patients have come four and five hundred miles to receive its benefits, whose rank and influence will command the respect of their countrymen and give weight to what they report. Our own confidence in the utility and propriety of this means of operating on the Chinese, and by it diffusing among them better notions concerning foreigners, constantly strengthens. This confidence is not based merely upon the fact that thousands of persons have been cured and an incalculable amount of suffering relieved ; but on a constant observance of what the people say of the hospital and its superintendent, and the decided preference for foreign advice manifested by those natives who know it best.”

The difficulties to be encountered in the introduction of gospel truth into China, are forcibly described by the mission in a communication prepared near the close of last year.

“We are constantly becoming more acquainted with the people, and better fitted for acquiring an intelligent acquaintance with them ; and they, too, are gradually learning that there are some among the foreigners who come to their shores, whose object is to seek them and their good. Could you on the spot feel and see the power of that prejudice which exists in the mind of a native against entertaining the idea that foreigners are equal to the inhabitants of the ‘middle kingdom,’ you would be convinced that this influence which we are beginning to exert is a plant of very slow growth. We wish very much to convey to you a just idea of the position we occupy—to describe to you the faint impress yet made on the mass of mind around us, and the conceit which sets itself up against all teaching ; and to tell you of all the difficulties which stand in the way of fitting ourselves for exerting an influence over the Chinese. It is easy to tell you that China is not open to the unre-

strained efforts of the church ; that no missionary can settle within its borders, with one exception ; that its government is opposed to the diffusion of the gospel ; and that however much the impulse of curiosity and novelty may lead the people on the coasts to run after a chance visitor and receive the books which so strange a person gratuitously gives them, still the people in China obey the laws of the land without sedition. It is comparatively easy to say that the language is one requiring years of close application to master ; that the situation of foreigners in Canton is an irksome one, a confined one, and one which prevents much direct action on the people ; that, as a class, foreigners are looked upon as traders, and worse than that, as breakers of the laws and smugglers. It is, we say, no hard task to dwell upon these things ; but it is a difficult work so to blend these obstacles in their just proportions, relieving the gloominess of such a picture by the lights and shadows of hope and promise, as to convey an accurate notion of our situation. Our own knowledge too is limited, and the delusion which appears to envelope almost every thing pertaining to this country in the minds of those who have never been here, renders the prospect of doing justice to the subject very faint. You have no doubt a pretty correct idea on some points—as good as can be learned from description ; but how different are the views of persons while looking at the same thing ! And how serious may be the results of following one, and eschewing the other account ! From what we hear said by those who visit us, and their acknowledgements of erroneous impressions concerning the country, we are persuaded that the church has very imperfect conceptions of the strength and number of the obstacles to the introduction of the gospel in China. The multitudes of authors, too, who put forth their works with great pretensions, and yet only bewilder the inquirer by the contrariety of their opinions, increase the difficulty of ascertaining the truth.”

To guard against exaggerated estimates of the influence of christian books distributed in China, Mr. Williams remarks as follows :

“ In the distribution of books, all publicity has been avoided. This branch of missionary effort is worthy of all the attention it has received ; but we may well hesitate before calculating too sanguinely upon the effects of a promiscuous tract distribution upon a people almost wholly unacquainted with the precepts taught in the books, and where the style of the books is not very inviting. Good must result in a measure from the diffusion of truth, mingled though it be with some error, and we may hope for much ; we may pray that through the means of books the Holy Spirit will be pleased to prepare the people to receive the living teacher and the truth at his mouth, but we can regard them as only seed thrown by the way side on hard and stony ground, where they receive little or no cultivation afterwards. By this is meant that hitherto we have had no proofs that the thousands of books thrown among this people have excited one mind to inquire concerning them ; have induced one soul to try to find a teacher among the foreigners in China ; or have been the means of converting an individual. I have seen books on board of the junks which were given in Bankok and Batavia ; but have never had a question asked concerning their meaning ; have never heard an objection started nor a request to have a doubt solved, though the sight of the books I had brought was the occasion of their showing the books they had received. I know that our opportunities for ascertaining how much good is or has been done by the books, are too few to enable any one to pass an opinion ; and also that the sailors in the junks could hardly read the volumes they had received, though in no junk did we find the crew so ignorant that none could read.



“These remarks are made because the influence of tracts has been apparently rated rather too highly by some who have never known and felt how hard and insensible to all motives of holiness is the untaught mind and vicious heart of a heathen. One favorable circumstance attending this work among the Chinese is the general respect which is paid to printed books, and the care usually taken of them.”

An account of Macao and its population by Mr. Williams may be found in the *Missionary Herald* for February last. He states that about 2,000 Chinese in that place have embraced the Catholic faith, and are under the superintendence of the Romish clergy of the place, assisted by native priests; and that they appear to be more ignorant and less enterprising than their pagan countrymen. Not only is this fact not creditable to the papal religion, but, among the Chinese, it must be disreputable to Christianity and a hindrance to the gospel.

Mr. Williams continues to devote some time to the Japanese language, with the help of the Japanese sailors whom it was vainly attempted to restore to their country in the ‘*Morrison*.’ The Committee are happy to say, that a history of the voyage of the ‘*Morrison*’ to Japan, written by one of the partners of the house which bore the expense of it, and also of the voyage in the Archipelago by the ‘*Himmaleh*,’ prepared by the agent of the British and Foreign Bible Society, who went in her, has been published in this country, in two volumes.

The Chinese government is engaged in a determined, arduous, and it may be hoped successful struggle to put an end to the farther importation, sale, and use of opium among its subjects. The emperor seems to regard the evil as threatening the existence of the empire, as it probably does, since, for several years past, it has been sold to the Chinese in vast quantities—chiefly by the East India Company. It is painful to reflect, that intercourse with christian nations, while it presents itself to the mind of the Chinese government and people as a thing they cannot avoid, must seem nothing short of a national calamity. Is it strange that they should wish for as little of it as possible? Is it strange if they reject missionaries and bibles and christian tracts, coming, as they do, from the same nations with the terrible poison, which seems as if sent as a forerunner to destroy all their power of resistance?

On the other hand, it is consolatory to reflect, that these difficulties compel them to study our character, and to know something about us, and to take some other measures than they have been accustomed to take to defend themselves. It would not be strange if the progress of this abominable traffic—for the *end* of it has not

yet come—should lead, in the providence of God, to some modification and improvement in the social relations of China with other nations.

## OCEANICA.

### MISSION TO SINGAPORE.

Ira Tracy, James T. Dickinson, Joseph S. Travelli, Dyer Ball, and George W. Wood, *Missionaries*; and Alfred North, *Printer*; Mrs. Tracy, Mrs. Travelli, Mrs. Ball and Mrs. North.

*On a visit to this country.*—Matthew B. Hope, *Missionary*.

(1 station; 6 missionaries, 1 printer, and 4 female assistant missionaries;—total, 11.)

This mission was commenced on a scale and with expectations, which recent events and researches in the Archipelago may perhaps not fully justify. Moreover some doubt has recently been expressed by the brethren in the mission, whether the climate at Singapore is as healthful as had been supposed. It may suffice to add, that at the time this mission was projected and begun, the Committee had no reason whatever to question the substantial correctness of the information then before them. Indeed, who could have foreseen the extraordinary stand since taken by the government of Netherlands India?—though the Committee cannot now believe that this exclusive and illiberal policy will be rigorously persisted in by the colonial government, or countenanced by the supreme authority in the parent country to which the case is about being submitted. Our disappointments have been,—

1. In the unexpected exclusion, mentioned in the last Report, from so many of the fairest portions of the Archipelago, by the government of Netherlands India. All the islands south of the Philippines, and east of Java and Borneo, are possessed by the Dutch, or else they are so far accessible only through Dutch ports, that it would probably be impossible to keep up a sufficiently regular communication, except through these channels, to answer the purposes of a mission. Bali, Lambok, Sumbawa, the Aroo Islands, and others, are in this latter condition.

2. In the small proportion of intelligent readers among the Malays and the emigrant Chinese; which Mr. Williams, however, of the Chinese mission, thinks is considerably less than will be found among the non-emigrant Chinese.

3. In the small number of Chinese resident in the Archipelago. Mr. Dickinson estimates the number at less than 300,000. The following table exhibits the numbers in the several districts as he has given them, and should be received as the nearest approximation yet made to the truth.



Borneo, viz.									
Sambas and Pontiana,	-	-	-	-	-	-	-	-	40,000
Banjarmassing, not more than	-	-	-	-	-	-	-	-	1,000
Borneo proper,	-	-	-	-	-	-	-	-	40
The Phillippines,	-	-	-	-	-	-	-	-	10,000
Sulu,	-	-	-	-	-	-	-	-	15,000
Singapore,	-	-	-	-	-	-	-	-	16,000
Malacca,	-	-	-	-	-	-	-	-	6,000
Penang and Province Wellesley,	-	-	-	-	-	-	-	-	11,000
Rhio,	-	-	-	-	-	-	-	-	10,000
Banca,	-	-	-	-	-	-	-	-	13,000
Palembang,	-	-	-	-	-	-	-	-	3,000
Bencoolen and Padang,	-	-	-	-	-	-	-	-	1,000
Malayan Peninsulan, eastern coast,	-	-	-	-	-	-	-	-	15,000
Moluccas, Celebes, etc.	-	-	-	-	-	-	-	-	5,000
Java,	-	-	-	-	-	-	-	-	100,000
									<hr/>
									246,040

Among the emigrants at least four dialects are spoken—the Hokkien, the Teuchin, the Kek, and the Canton.

In determining the proportionate attention, which should be given to the different parts of the heathen world, it seems to the Committee that great regard should be had to the opportunities for the stated and unrestrained oral preaching of the gospel. Where there cannot be such preaching, the press is not employed to the *best* advantage in distributing the printed word of God. At present our missionaries in southeastern Asia and the Indian Archipelago meet with formidable barriers on every hand in the way of their personal labors.

At Singapore the word of God is not bound by the enactments of a jealous and unfriendly government. Missionaries may preach the gospel to any whom they can persuade to hear them. Perhaps no better place can be found, at present, in that part of the world, for acquiring the principal spoken languages, and for a seminary where native helpers may, with divine aid, be reared.

The infant seminary, to which Mr. Travelli has devoted the greater part of his time, and which has received more or less attention from the other brethren, appears to have commenced auspiciously. Much embarrassment has been experienced in the want of books and apparatus, but that the Committee have removed. The year 1838 began with fifteen scholars, and ended with twenty-two. The leading objects in the school, next to the immediate conversion of the pupils, have been to impart to them a knowledge of the English language, and to discipline their minds.

“We are persuaded,” say the brethren of the mission, “that this branch of missionary labor will richly reward all the labor faithfully and judiciously bestowed on it. It is doubtless the most promising department to which our attention has been directed. For a long time to come we must of course expect to labor without seeing much in the way of tangible results, or that will excite wonder, or even attention; but we have every day satisfactory evidence that our labor is not in vain, and that, in due season, we shall reap abundantly, if we faint not.”

A female school, as a counterpart to the school for boys, was commenced by Mr. Tracy in January of the present year, after he had removed his family into the Chinese settlement with some reference to this thing. The Committee have sanctioned the commencement of such an institution, as there is no doubt of its importance. The reasons for this belief have been very amply stated in past years, in connection with the mission in Ceylon.

The Committee have not received a particular report of the printing during the year. Fewer books have been issued from the press than in the previous year, but enough to meet the demand. In the foundery, Mr. North has improved the Malay founts of type, and enlarged the old fount of Siamese and begun to cut punches for a new one. A Chinese has been employed to teach the art of block-cutting to an apprentice and to several boys in the seminary. Messrs. Ball and Wood arrived in September. The health of Mr. Dickinson was so much impaired about that time, that in compliance with the urgent solicitations of his brethren, he made a voyage to Canton, where he remained a number of months, until he was nearly recovered. Mr. and Mrs. Tracy and Mrs. Travelli had suffered from illness. The mission suffered a still more painful visitation in the sudden death of Mrs. Wood, which occurred on the 9th of March. Her health and spirits were good up to the morning of the day on which she died. After receiving the gift of a daughter, and before falling into the convulsions which proved fatal, she expressed the most lively feelings of gratitude to the Giver of all good. Thus was she called early away; for she was scarcely twenty-one years old, and had been but a few months among the heathen.

#### MISSION TO BORNEO.

Elihu Doty, Jacob Ennis, Elbert Nevius, William Youngblood, Frederick B. Thomson, and William J. Pohlman, *Missionaries*; Mrs. Doty, Mrs. Ennis, Mrs. Nevius, Mrs. Youngblood, Mrs. Thomson, and Mrs. Pohlman; and Miss Azuba C. Condit, *Teacher*.

(6 missionaries, and 7 female assistant missionaries;—total, 13.)

At length there is a prospect, through the gracious favor of our Lord and Savior, that this mission will find a home and permanent field of labor in Netherlands India. And so far as yet appears, the field is one of the most promising in that part of the world, though still of such a nature that our faith and patience may be long tried before we are allowed the joy of putting in the sickle. But the promise of reaping if we faint not, is sure.

Messrs. Thomson and Pohlman, after a prosperous and agreeable voyage, arrived at Singapore about the middle of September. Mr.



Doty was there at that time, and the three brethren invited their associates to come from Batavia, that a joint consultation and preparation might be made for commencing a mission on the western side of the island of Borneo. Meanwhile Messrs. Doty and Pohlman proceeded to Borneo, to make all possible inquiries and arrangements there, before the meeting at Singapore could be brought about. They embarked for Sambas in a native vessel, on the 15th of October, leaving their families at Singapore, and arrived on the 30th. They returned to Singapore on the 3d December, having been three weeks in going and returning, and four weeks on the island. They traveled a circuit of 170 miles on foot, between Sambas river on the north, and Pontianah river on the south, going about 60 miles from the sea coast. The impression made upon their minds by this visit will best be given in their own language.

“The moral cultivation of the field now spread before us is attended by many things which are calculated to discourage. No less than four different languages are to be acquired before all the population can be reached by the gospel. One of these must be reduced to writing. Another is the most difficult language in the world. A third is very little known, and the facilities for learning it are supposed to be few. Part of the field is now under the withering hand of Mohammedism, which is doubtless the greatest barrier to the introduction of the gospel in any country. The religious system of the Chinese being the same as in their native country, is of course deeply inwrought into their mental structure. This system is backed by antiquity, and by an extensive and admired literature—a literature, too, much read and studied by all who lay claim to the most common share of learning. The population of this whole region is also so much scattered that we must despair of reaching them all, unless men in far greater numbers are furnished by the churches at home. If we are all permitted to go to Borneo, our six men will be but an insignificant force to send against the combined forces of delusion and error there in full power. We want more men. Notwithstanding all the discouragements mentioned, the field is ready for us. The same difficulties exist in almost every part of the heathen world. Who will come and help us?

“There are also many bright features in the field to which our eyes are now directed. In laboring among the Dyaks, the missionary will meet with but few deep-rooted prejudices. His work will consist almost wholly in removing their ignorance, by pouring the light of divine truth into their benighted minds. As truth begins to fill up the mental void, corresponding fruit may be expected. The apparent docility of the Dyaks will make the work of instruction among them a delightful task. Nor has the learned system of the Chinese obtained such a powerful hold as to exclude the study of other works. Only put books into the hands of the readers, and they will be perused with attention. Their anxiety to obtain our books is astonishing. We had a box of Chinese books, containing several volumes of the gospels and a quantity of tracts. These were not only taken readily, but absolutely seized with eagerness, and we would have needed thousands more to supply the demand. We passed six days and nights among them. Frankness, hospitality, and kindness are the characteristic features of their treatment to us. The same is true of the Dyaks. We spent five nights in their houses, and could not have been

more kindly treated and hospitably entertained, if we had been among friends in our own beloved land. We have no reason to suppose that missionaries residing among these people would not be treated in like manner."

The brethren Youngblood and Nevius wrote from Batavia December 23d, that they were on the eve of departure with their families for Singapore, with the expectation of proceeding forthwith to Borneo. No communications have been received from the mission by the Committee, of a date subsequent to their arrival. At this time Mr. and Mrs. Ennis were exploring another part of the Archipelago, little known to the churches and not subject to the Dutch government, situated eastward of Java. This tour was in compliance with a suggestion of the Committee and a vote of the mission, and promises much interesting information; though, for a reason mentioned in the Report concerning the mission at Singapore, it may not be possible to make immediate arrangements for a mission in either of those islands. Leaving Batavia June 12th, 1838, Mr. and Mrs. Ennis proceeded to Surabaya, with a view to going thence to the island of Bali, and if possible, to the independent Bugis on the great island of Celebes. From Surabaya they sailed to Ampanan, a port on the western coast of Lambok. A few days before their arrival, three American whale ships had been there refitting. From this place, after a few days, they crossed the narrow sea which separates Lambok from Bali. For the account of their journeyings, etc. on this island, the Board is referred to the *Missionary Herald* for the present month.

Mr. and Mrs. Ennis were forty-two days in Bali. Returning to Ampanan, October 10th, they took passage in a Java ship for Macassar, on the island of Celebes. While here, an official paper was put into Mr. Ennis's hands, forbidding his going to the Bugis from Macassar, or from any other quarter without the knowledge and permission of the Dutch government. He was also required to return in the vessel in which he came. At the same time there is no reason to think that the Dutch even pretend to have any authority in the country of the Bugis. Mr. and Mrs. Ennis returned to Bali on the 4th of November, where they were at our latest dates.

## MISSION TO THE SANDWICH ISLANDS.

### ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Thurston and Mrs. Andrews.

KAWALOAN.—Cochran Forbes, *Missionary*; William S. Van Duzee, *Teacher*; Mrs. Forbes, and Mrs. Van Duzee.



WAIMEA.—Lorenzo Lyons, *Missionary*; Horton O. Knapp, *Teacher*; Mrs. Lyons and Mrs. Knapp.

HILO.—David B. Lyman and Titus Coan, *Missionaries*; Abner Wilcox, *Teacher*; Mrs. Lyman, Mrs. Coan and Mrs. Wilcox.

KOHALA.—Isaac Bliss, *Missionary*; Edmund Bailey, *Teacher*; Mrs. Bliss and Mrs. Bailey.

## ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Charles McDonald, *Teacher*; Mrs. Baldwin and Mrs. McDonald.

LAHAINALUNA.—Lorin Andrews and Ephraim W. Clark, *Missionaries*; Edward H. Rogers, *Printer*; Mrs. Andrews, Mrs. Clark, and Mrs. Rogers.

WAILUKU.—Jonathan S. Green and Richard Armstrong, *Missionaries*; Mrs. Green and Mrs. Armstrong. Miss Lydia Brown and Miss Maria C. Ogden, *Teachers*.

HANA.—Daniel T. Conde and Mark Ives, *Missionaries*; Mrs. Conde and Mrs. Ives.

## ISLAND OF MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, *Missionary*; Bethuel Munn, *Teacher*; Mrs. Hitchcock and Mrs. Munn.

## ISLAND OF OAHU.

HONOLULU.—Hiram Bingham, Reuben Tinker, and Lowell Smith, *Missionaries*; Gerrit P. Judd, M. D., *Physician*; Levi Chamberlain, *Secular Superintendent*; Samuel N. Castle, *Assistant Secular Superintendent*; Amos S. Cooke, *Teacher*; Henry Dimond, *Book-binder*; Edwin O. Hall, *Printer*; Mrs. Bingham, Mrs. Tinker, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Dimond, and Mrs. Hall.

EWA.—Artemas Bishop, *Missionary*; and Mrs. Bishop.

WAIALUA.—John S. Emerson, *Missionary*; Edwin Locke, *Teacher*; Mrs. Emerson and Mrs. Locke.

KANEOHE.—Benjamin W. Parker, *Missionary*; and Mrs. Parker. Miss Marcia M. Smith, *Teacher*.

## ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and Mrs. Whitney.

KOLOA.—Peter J. Gulick and Thomas Lafon, M. D., *Missionaries*; Mrs. Gulick and Mrs. Lafon.

WAIOLI.—William P. Alexander, *Missionary*; Edward Johnson, *Teacher*; Mrs. Alexander and Mrs. Johnson.

*On a visit to this country.*—Sheldon Dibble and Ephraim Spaulding, *Missionaries*, and Mrs. Spaulding.

(17 stations; 26 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 9 male teachers, 1 book-binder, 2 printers, and 44 female assistant missionaries;—total, 86.)

The year embraced in the present Report of this mission is that from June 1837 to June 1838, in which month the mission holds its annual meeting and prepares its annual statement for the use of the Committee. This was a year of extraordinary gracious visitation. The apparent effect of the preached gospel was great among the people to an extent unparalleled, it is believed, in the history of missions. It is thus stated by the mission in their general letter of June 20th, 1838.

“About five thousand have been received to the churches since the last general meeting [June, 1837;] and there are about two thousand four hundred who now stand propounded for admission; and there are many more, who exhibit some evidence of having given their hearts to the Savior. This large increase is the result of these gracious visitations from on high. The standard of piety in our churches has been raised, and their purity promoted; and there has been an increase of moral courage and power. We fear, however, that the increase of strength to our churches has not been in proportion to the increase of numbers. We fear also, that we may have erred in judgment, in some cases, in receiving too hastily to the church those who profess to have been converted; and we may have occasion hereafter to regret having done so. We fear we may find hereafter that many have deceived us and themselves in this important matter, and that they will live with the veil upon their hearts in this state of deception, till the light of eternity shall tear it from them, and reveal to them their true characters. The seal, however, is a blessed one, ‘The Lord knoweth them that are his.’”

Religion was revived at every station. And as if to show that the power was of God, and that the glory belonged to Him, this was in a season of outward rebuke and darkness, when a partial insolvency had come over our land, and the Committee were obliged to cut short the remittances to the islands. But few of the children and youth had been affected by former revivals, and the churches consisted mostly of the aged and middle-aged; but during the period now under review, nearly six hundred of the children and youth connected with the schools were received into the church. The means employed in this glorious work of grace, were those commonly used in this land. At many of the stations, the audiences which assembled to hear the word on the Sabbath, were very large. Every where there was the hearing ear, and, beyond all former experience, the understanding heart and the applying conscience. The Board will regret the haste with which converts were, to the number of many hundreds, admitted into a few of the churches; though after every abatement which any who believe in revivals of religion will deem reasonable, thousands remain over whom we may give free course to our joy, as being hopefully the subjects of God’s converting grace and heirs of heaven.

And are not just such works of grace, as to magnitude and power, as that at the Sandwich Islands, to be expected in the progress of missions? Must they not become frequent, numerous, general in the heathen world, if the conversion of the *world* be not yet remote? They surely must. Nor, had it been announced to be even more powerful and extensive, would there have been anything incredible in the intelligence. Though unparalleled in extent, it was only so in that one respect. There have been analogous facts in other parts of the heathen world. The recent progress of the gospel in the South Pacific has probably been as great and marvellous, *in proportion to the means employed*, as that at the Sandwich Islands. And in Southern Africa, in Madagascar, in Southern India, and on one



of the branches of the Ganges above Calcutta, we have heard of masses of mind being moved by the breaking in of gospel light among them. And in India, and perhaps too in Syria not far from the spot where the disciples were first called Christians and whence it was first sent forth to the heathen, we have some reason to anticipate similar results.

The reasons for caution in the admission of members to the church from among a heathen people, such as is found at the Sandwich Islands, are well stated by one of the members of the mission.

“1. The natives are very excitable on any subject, and in the present state of society especially so on the subject of religion. 2. In a number of instances the fairest appearances are found connected with the indulgence of secret iniquity. This is not uncommon among natives. 3. If they are real converts they will not be likely to fall away by being looked at a few months, especially if they enjoy constant instruction. 4. The history of excitements in these islands is calculated to produce caution. 5. A corrupt church is greatly to be dreaded, and to be avoided if possible.”

A church has been organized at Kohala, and another at Honolulu, making the whole number of churches 17. The number of church members in June of last year, was about 6,000.

This state of things renders it indispensable that the people be taught not only how to live so as to secure, individually, the salvation of their souls, but how to improve their social condition. The mulberry and the cotton are indigenous to the soil, but the people are imperfectly clothed. Their soil is capable of supporting a million of inhabitants, and has one of the finest climates in the world; but nineteen twentieths of it lie untilled, and the population, from disease as the result of foreign intercourse, is yet annually diminishing. The rulers are anxious to improve the system of their government, so fatal to the enterprise of the nation, but they know not how to change it for the better. How the Hawaiian nation can be put in possession of the blessings of Christianity and civilization, without in effect colonizing the islands with a foreign people, and so in the end rooting out the natives themselves, is a problem of difficult solution. The subject came before the Board, by memorial from the missionaries, in its annual meeting in Newark, two years ago, but no light was then thrown upon it. The mission proposed that a competent layman should be sent to instruct the rulers of the islands in the science of christian government, in accordance with the written request of those rulers; but it was not thought that the Board could send the man.

God in his providence has since provided instruction for the rulers in a way we did not anticipate. On the return of Mr. Richards to the islands, the king and chiefs, finding there was no prospect that a man would be sent out to instruct them, made applica-

tion to him to be their chaplain, teacher and interpreter, engaging to provide for his support. He felt it to be his duty to comply with their wishes. In this he had the decided approbation of his brethren, and has that of the Committee. Mr. Richards was desirous that his connection with the Board might continue; but the Committee believed that he would sustain his new relations and prosecute his new labors with less embarrassment, and give less occasion for unfriendly remarks on the part of opposers, should he become disconnected with the Board. A resolution was therefore adopted to that effect; but with unabated confidence in the judgment, zeal, and devotedness of this respected brother, and with the understanding that his connection with the Board may be renewed when his special relation to the government of the islands shall terminate.

It is the opinion of Mr. Richards, as well as of several of his associates, that the time has come when the native churches may relieve the churches of this country of some portion of the expenses of the mission. The following resolutions have therefore been adopted by the Committee and sent to the islands, by which it is intended to facilitate the placing of as many of the native churches as possible on the footing of many of the churches in our own new settlements—the Board engaging to pay a part of the missionary's salary, on condition that the native church, of which he is pastor, pay the residue.

“1. That the Committee earnestly recommend to their brethren at the Sandwich Islands seriously to inquire, at the present time, whether it be not possible for them to derive their support, wholly or principally, from the natives; with the assurance that if such a result can be brought about, its influence on the churches at home, and no doubt also on those of the islands, will be in a high degree salutary.

“2. That the mission be requested to inform the Committee, from time to time, at what stations and to what extent the support of its members is derived from the natives, and thus a saving effected of funds to be appropriated to the general objects of the mission, or to other missions.” \*

How far the institutions of the gospel at the islands can be rendered at present self-supporting, it is impossible to conjecture without more experience. The Committee are grateful that they can adopt the following language of the mission, while contemplating the present and the past.

“Much of the darkness of other years has passed away, and during a residence of eighteen years, which some of us have had in this land, we have never seen the time when the work of civilization was making better progress than at present.

The language has been reduced to writing. Schools have long been in operation in every part of the land. A high school has been established for

\* See Appendix.



several years, which has been successful in raising up a number of valuable teachers for common schools, and which promises fair to be a blessing in the future civil and religious destinies of the nation.

"The Bible has been mostly translated, printed, and in part put into the hands of the people. Elementary books in spelling, reading, geography, arithmetic, and music have been made. Books in the higher branches of science have also been prepared for the students in the seminary, such as algebra, geometry, surveying, navigation, astronomy, and anatomy. Four thousand copies of a semi-monthly paper are printed and circulated among the people. A small code of laws has been published by the king and chiefs, to which they are making occasional and valuable additions. Drunkenness and retailing ardent spirits, though not entirely banished from the land, have received many important restrictions. The institution of marriage is universally acknowledged, and probably there is not a greater external regard paid to the Sabbath in any land. Thieving, which is a proverbial trait in the character of a Polynesian, is but of rare occurrence; and when detected, the perpetrator is sure to meet the punishment he deserves.

"The improvement which many of the people have made in their houses, dress, manners, etc., though not so great of course as we could wish, is still very encouraging. The stillness, order, and attention of our congregations on the Sabbath, to say nothing of the propriety and decency with which most of the attendants are clad, is a striking contrast to the sleepy indifference, the vacant stare, and savage ferocity that once characterized our assemblies."

The schools are divided into three classes, called common, station, and boarding-schools. The common schools are those conducted by native teachers. Station schools are those instructed by missionaries and missionary teachers, to which one or more native assistants are perhaps attached.

The *common schools*, excepting those connected with four stations from which no report has been received, contain 8,710 pupils. A great number of school-houses have been built within the last two years, some of which were substantial stone houses, furnished with tables and benches. These were built and furnished at the expense partly of the mission, and partly of the chiefs and people. Their studies include the alphabet, reading, spelling, writing, mental and written arithmetic, geography, and scripture history. The importance of this branch of labors will warrant a series of extracts with reference to it from the general letter of the mission.

"The attendance has been various. Schools have been open five days in the week, and generally twice per day. Frequently the heart of the teacher has been cheered by the presence of a goodly number of scholars. But often in a school of one hundred children no more than twenty or thirty have been found in the school-room. Hence on some of the islands laws have been enacted by the local government to bring children to school and keep them there. Where these laws have been rigidly enforced, a good attendance has been secured. Where it has been otherwise, children have gone to school or staid at home at their pleasure; for the majority of parents feel little interest in the education of their offspring. Hence they do not use very strenuous efforts to send them to school. On the contrary they often keep them at home. The missionary has found it of great benefit to devote a day now and then to school visitation, and to hold frequent examinations.

"Natives know but little about governing themselves, and much less about governing others. Yet the native teacher sometimes attempts some sort of government in his school. The tongue and the rod are called into his assistance. But when the latter is used, the injury is often greater than the benefit. The application is made without discretion, and at a time when it would be difficult to determine what individual deserved it the most, all to appearances being equally deserving. But to be short; anarchy and confusion are the characteristics of the majority of our common schools. The pupil is left to act his pleasure, to be still or to be noisy, diligent or lazy.

"Through the instrumentality of common schools, imperfect as they are, thousands on these islands have been taught to read and hundreds have been made more or less acquainted with the elements of writing, calculation, and geography; and hence are the better prepared for the business of life. Such a degree of moral influence has been exerted over the minds of the pupils, as has resulted in the prevention of much evil. Children are taught to love one another, respect their parents, obey God, etc. Such instructions have not been in vain. The world is to be enlightened, civilized, and raised by a system of means of which the machinery of schools forms no inconsiderable portion. It is this consideration which gives weight and importance to the common schools of Hawaii.

"The character of teachers has, within a few years past, been greatly improved. While many are still occupying the seat of teachers who have no particular qualifications for their office, and would not be employed, except on the principle that any tolerable kind of teacher is better than no teacher, there are those who have been trained in the station schools and the mission seminary, with a special reference to teaching. Among these are found men who are in some measure worthy the name they bear. Their schools are conducted with diligence, energy, and success.

"Of all the teachers it may be said, as far as external conduct is concerned, they are moral. Open immorality deprives them of their office. Of this there have been a few examples during the past year. Some, for want of support and other reasons, have left their work. Many of the teachers are decidedly pious.

"The influence of the teachers is more or less extensive, according to their qualifications for their office. Teachers from the mission seminary command, as a general thing, the respect of the people among whom they move; and from many quarters the cry is heard, 'Give us a *kumu* from the *kulanui*.' Trained in this institution for four or five years, they become acquainted with the habits of civilized life. And when they go out, they carry their knowledge with them, and use it as an instrument for gathering around them an influence, and in raising their pupils and countrymen from the sink of filth and pollution.

"The support which the majority of teachers has hitherto received has been but a poor compensation for their labors. Many have received nothing but a copy of the books printed in the native language. Some of the teachers from the seminary have been paid regular wages, by the mission. Others of this class have been in a manner supported by the people for whose benefit they labored. It seems desirable that measures should be taken to secure to the teachers a competent support, otherwise they may be expected to turn their attention to some other employment.

"Common schools as well as all other schools on the islands are suffering for want of books. How shall these wants be supplied? The people are poor and in a vast number of cases unable to buy a book, except with such articles as will be of little avail to the printing department. How then can our printing establishment be sustained, except by funds from abroad? Funds we receive, but they must be greatly increased or our schools cannot prosper.

"*Station schools* embrace children and adults. Among the latter have been schools for giving religious instruction to church members and schools for



teachers. But the children will be more especially noticed. Of these there are in the various station schools not far from 2,300, including boys and girls ; of which there are about an equal number. Five days a week, at six hours a day, may be regarded as the amount of time devoted to instruction.

"The branches of study to which more or less attention has been given have been nearly as extensive as the limits of Hawaiian science and literature would allow. The young mind has been permitted to range the scale of education from a, b, c, up to the elements of astronomy and natural philosophy.

"In some schools the attendance of the scholars has been in part secured by the law enacted in reference to common schools. This method, however, for securing attendance has been but partially adopted. Other measures, of a character more mild and consistent with the principles of freedom, have been pursued in most of the schools. The teacher has, by his own efforts, drawn out the children from the huts and cottages of their parents, and from the streets, highways, and hedges, of towns, villages, and hamlets, and led them on to the school-room. There such accommodations have been presented, and such a charm thrown around the machinery of instruction, as to create an attachment to the place, and a relish for the employment. This, in most cases, was sufficient to secure regularity in the attendance of the pupils.

"As to government in school, it may be remarked that Hawaiian children are easily governed, provided the government falls into the hands of qualified individuals. The teachers of the station schools have found it so. They have experienced but little difficulty in the management of their scholars, and their schools have exhibited as much order and regularity as schools of a similar character in America. This has not been effected by scolding, or threatening, or presents, or frequent resort to the rod. Order and confusion have been presented to the scholars, with the benefits of the one and the evils of the other ; and it has been left in a manner with them to say which they preferred. Of course they preferred order. Hence it devolved on them to avoid any thing by which order would be disturbed. Here, however, the assistance of the rod has sometimes been required.

"Advantage has been taken of the manual labor of the pupils in aid of these schools. At some stations land has been granted by the government for the benefit of schools. How could this be turned to any account without being cultivated ? and how can it be cultivated without laborers ? and why should not the children be laborers, or a portion of them ? Such has been the fact. The scholars of some schools have spent part of the day in cultivating their taro patches, and in other manual labors. And in this way they have obtained their books and furnished food for themselves and their teachers. But this department has not been carried to a very great extent. We hope the time is not very far distant when the manual labor system will be carried into more extensive and successful operation."

Of *boarding-schools* there are three ; viz :

	Scholars.
Seminary at Lahainaluna, for males, - - - - -	58
Female Seminary at Wailuku, - - - - -	33
School at Hilo, - - - - -	31
Total, - - - - -	<hr/> 122

The principal design of the school at Hilo, is to prepare annually a class of boys for the Missionary Seminary. The teachers are Mr. and Mrs. Lyman, with one or two native assistants. The female seminary is an important institution. Its growth has been retarded

by a want of funds. It is under the superintendence of Mr. and Mrs. Green, and was commenced July 6th, 1837. The instruction in the seminary at Lahainaluna has been committed to Messrs. Andrews, Clark, and Dibble.

“Reading, mental and written arithmetic, singing, geography, natural history, and the history of Hawaii are the studies pursued. To these different branches the pupils have applied themselves with becoming industry. They have also devoted a part of their time to labor. They have made their own clothes, braided themselves bonnets, and are now making garments for the members of the mission seminary. In all their studies, labors, and recreations they have manifested contentment and harmony.

“The number of pupils is sixty-four boys and twenty adults. The adults have now all finished their course and left the seminary. Five of the boys have been dismissed for bad conduct, and one to assist Doct. Judd in the medical department, leaving fifty-eight now in the school. Another class cannot be admitted this year for want of funds to sustain them, and of help in the secular department.

“Respecting religious instruction, it may be remarked that in all our schools portions of the Scriptures have been more or less read and religious instruction given in the form of familiar conversation, lectures, sermons, scripture catechisms, Sabbath school and Bible classes.”

From these institutions 35 have been received into the church; viz: seventeen from the boarding-school at Hilo, eight from the seminary at Lahainaluna, and ten from the seminary at Wailuku.

The following tables give what is believed to be a correct view of the printing executed at the two printing establishments of the mission. It is taken from the general letter already quoted.

	<i>Years.</i>	<i>Pages of matter.</i>	<i>Whole no. of pages.</i>
Previous to April,	1828		3,435,510
	1829		4,448,000
	1830	343	5,486,000
	1831	463	7,398,580
	1832	364	3,073,970
	1833	410	9,518,560
	1834	215	4,112,700
	1835	592	5,901,776
	1836	889	11,606,429
	1837	636	8,980,712
	1838	1,331	16,947,450
			<hr/> 30,909,687

At the press connected with the seminary at Lahainaluna, since its establishment, the amount of printing has been as follows:

1834	228	34,600
1835	630	7,900
1836	1,047	1,143,750
1837	340	399,720
1838	350	799,200
		<hr/> 2,385,170



Making the whole amount, for the last year, 1,681 pages of distinct matter, and 17,746,650 pages, and the number of pages from the beginning, 83,294,857.

Mr. Lyons and Miss Lucia G. Smith were united in marriage somewhat more than a year since.

The Committee recommend to the attention of the Board, a volume lately published by Mr. Dibble, containing a just and interesting view of the mission and of the people of the Sandwich Islands.

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## Indian Department.

### MISSION TO THE CHEROKEES.

DWIGHT.—Cephus Washburn *Missionary*; Mrs. Washburn; James Orr, *Farmer and Superintendent of Secular Affairs*; Mrs. Orr; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; Mrs. Hitchcock; Roderic L. Dodge, *Physician*; Mrs. Dodge; Henry K. Copeland, *Mechanic*; Mrs. Copeland; Ellen Stetson, Esther Smith, and Maria Theresa Bissell, *Teachers and Assistants*.

FAIRFIELD.—Marcus Palmer, *Physician and Missionary*; Mrs. Palmer.

PARK-HILL.—Samuel A. Worcester, *Missionary*; Mrs. Worcester; John F. Wheeler, *Printer*; Nancy Thompson.

HONEY CREEK —John Huss, *Native Preacher*.

Daniel S. Butrick, *Missionary*; Mrs. Butrick; William Potter, *Missionary*; Mrs. Potter; Elizur Butler, *Physician and Missionary*; Mrs. Butler; Stephen Foreman, *Native Preacher*; Sophia Sawyer and Erminia Nash, *not yet permanently located*.

(Four stations; 6 missionaries—2 of whom are also physicians; 1 other physician; 5 male assistant missionaries; 2 native preachers; 17 female teachers and assistants;—total, 33.)

About the time of the last meeting of the Board the missionary labors among the Cherokees, previously to their removal from the country formerly occupied by them, were brought to a termination.

On the Sabbath, August 19th, the Lord's Supper was administered, for the last time, by the missionaries, at Brainerd. The work of collecting the Indians into companies, preparatory for their departure, had then been accomplished. The severe drought which then prevailed in that part of the country retained them in their camps longer than had been anticipated. Early in October, however, they bid a mournful and a reluctant adieu to the country of which they had long and strenuously, but in vain, been endeavoring to retain possession. They were divided into fourteen companies, embracing, with individuals and families that from various

causes lingered behind, about sixteen thousand persons. Their route lay through the States of Tennessee, Kentucky, Illinois, Missouri, and Arkansas, a distance of six hundred or seven hundred miles. All the companies but one made this journey by land, travelling from six to fifteen or eighteen miles a day, and consuming three and a half to five and a half months on the way. When it is called to mind that these companies embrace all classes of the people, male and female, old and young, the healthful and the sickly, of every state and condition ; that they had been detained within the narrow limits of their encampments four months before starting, subsisting on a diet to which they were unaccustomed, inactive, and subjected to various exposures ; that their journey kept them on the road, sheltered only by tents, many of them without adequate clothing, and sometimes suffering from want of suitable and sufficient food, for so long a period, including the severest portion of winter,—it cannot be surprising that much suffering and mortality were the result. In one company, composed of 800 or 900 persons, there were thirty deaths and fifteen births before they reached the Mississippi river, more than half their journey being still before them ; and from the time when the Cherokees began to be gathered into camps, by the troops of the United States, on the 23d of May, 1838, till the arrival of the last company in the Arkansas country, just ten months afterward, the number, of deaths, according to the most careful estimates which could be made by a number of persons having the best opportunities for forming a correct judgment, was not less than 4,000 or 4,500 ; being, on an average, from thirteen to fifteen deaths in a day out of a population of 16,000, and more than one fourth of the whole, in the short space of ten months ! Nor does it by any means appear that this shocking mortality was owing to any negligence, or bad treatment, or unnecessary exposure, on the part of those who were engaged in carrying the removal into effect. All the arrangements were made, perhaps, and executed in as humane, careful, and efficient a manner, as the nature of the measure admitted, and the emigrants received not a few acts of christian hospitality and kindness from portions of the people of the States through which they passed on their way. Each company was favored with the services of a physician ; and a number of them embraced many church members, and were under the direction of leaders who feared God and kept his Sabbaths. This suffering and mortality were probably the necessary consequence of the measure itself, and could have been, by no precautions, avoided. One of the companies was conducted by Mr. Jones of the Baptist mission ; another, by Mr. Bushyhead, a native preacher connected with the same mission ; another by Mr. Foreman, a native preacher, connected with the mission of the Board, in which Mr. Butrick and family



are included, another by Mr. Taylor, an intelligent member of the Brainerd church ; Messrs. Vail and Blunt were invited by the Indians to aid in conducting their removal, and the latter proceeded with one company as far as the Mississippi River, where, on account of sickness, he was obliged to relinquish the undertaking and return.

The two brethren just mentioned, by their faithful and long continued labors in connection with this mission, have much endeared themselves to their missionary associates, and secured the confidence and affectionate regard of the Cherokees themselves ; and it seemed highly desirable that they should continue their labors after the removal. The impaired health of their families, however, seemed to require them to pursue a different course, and they have requested and received an honorable discharge from their connection with the Board. Mr. Vail still resides at Brainerd, and Mr. Blunt at Candy's Creek for the present, acting as agents of the Board in making a suitable disposition of the property still remaining at those stations.

Doct. Butler, after having accompanied a detachment of the Cherokees as a physician, returned to the old Cherokee country for his family, and with them arrived at Dwight on the 10th of June. On the same day also Mr. and Mrs. Potter and Miss Nash, who left Creek Path about two years since, Mr. and Mrs. Potter having spent the intervening time in the States of Ohio and Michigan, arrived at that station. Mr. and Mrs. Butrick completed their journey early in the spring. As sufficient time has not elapsed for these families to select suitable locations and prepare the necessary buildings at new stations, Doct. Butler remains for the present at Dwight, Mr. Butrick at Fairfield, and Mr. Potter at Park Hill.

Early last autumn Doct. Dodge was united in marriage with Miss Bradshaw, formerly a teacher at Dwight, where they arrived, with Miss Bissell, appointed to take charge of the female school there, on the 10th of January.

Mr. Chamberlin left Willstown about the close of September last, since which time he has been principally occupied in preaching in Pennsylvania and Ohio. In the existing unhappy and unsettled state of the political affairs of the Cherokees, it seems to be doubtful whether it is expedient for him to resume his missionary labors among them at present. He is now laboring as an agent in behalf of the Board in the state of Illinois.

Of the two native preachers connected with the mission in the old Cherokee country, Mr. Huss removed to the Arkansas country in the winter of 1838, and Mr. Foreman, as before mentioned, led one of the detachments which arrived during the last winter.

Mr. and Mrs. Copeland, who have labored for some years past in connection with the Choctaw and Cherokee missions, were, in June last, formally appointed assistant missionaries by the Committee.

Mr. and Mrs. Newton requested a discharge from their connection with the Board last autumn, which was granted, and they retired from the Cherokee country about the close of December. The health of Mr. Asa Hitchcock who has during more than sixteen years been laboriously and successfully employed in teaching the boys school at Dwight, has found his health so much impaired as to oblige him to relax his labors, and request to be permitted to retire from the missionary work the ensuing spring. This the Committee have granted, and are seeking for a new teacher to fill his place in that large and important school.

A female teacher has been appointed to take charge of the school at Park Hill, vacated by the resignation of Mr. Newton.

Of the progress of missionary labors among the Cherokees, in any department, it will not be expected that much will be said. The churches at each of the stations have been somewhat enlarged by the accession of members from the churches in the old country ; but no accounts have been received of religious inquiry, or conversions, or admissions to the churches on profession. At Honey Creek, in the northern part of the country, a church has been organized during the year, composed of ten members, including Mr. Huss, who resides at that place, and to whom the pastoral care of the church was committed.

The schools at Dwight have been as large and successful as heretofore. That at Fairfield has been suspended a part of the year, for the want of a suitable teacher, and when open has embraced from twenty to thirty pupils. No school has been taught at Park Hill since Mr. Newton left the station.

Some efforts have been made to promote temperance, and the number of those who pledge themselves to abstain from all intoxicating drinks has been increased to about 550.

At the press at Park Hill 2,000 copies of the Cherokee Almanac for the year 1839, embracing thirty six pages filled with useful matter, have been printed ; also 1,500 copies of the Cherokee primer, sixteen pages ; and the same number of copies of the Gospel of John, 101 pages ; amounting to 247,000 pages in all. The whole number of pages printed in the Cherokee language for the mission amounts to about 1,980,000.

The buildings and improvements on land belonging to the Board at the stations formerly occupied in the old Cherokee country have been appraised, and the sum of \$24,137 received from the treasury of the United States in compensation for them. The payment of the balance, amounting to nearly \$5,000, which still remains due



according to the appraisement, has, owing to peculiar circumstances, been hitherto delayed.

The dissensions and party alienation and strife which prevailed to so painful an extent among the Cherokees before their removal, seems to have been carried with them to their new country, and, together with some additional causes of disagreement which have come into operation since their arrival, have resulted in scenes of violence and bloodshed deeply to be regretted by all the friends of this distracted and unhappy people. On the 22d of June last, shortly after the close of a council, during which much party heat had been evinced, major Ridge, his son John Ridge, and Elias Boudinot were assassinated. The first was way lain on the road, forty or fifty miles from home, and shot. His son was taken from his bed early in the morning and nearly cut in pieces with knives. Mr. Boudinot was decoyed away from a house which he was erecting a short distance from his residence, and then set upon with knives and hatchets, and survived his wounds just long enough for his wife and friends to reach him, though speechless and insensible to surrounding objects. These deeds of violence are to be attributed to that inimical feeling which sprung up between the friends and opposers of the treaty of December, 1835. The three unhappy persons named above took an active part in negotiating that treaty with the government of the United States and carrying it into effect, in opposition to the views of the Cherokee government and a large majority of the people. The threats against their lives, which had often been uttered, have now been executed in this distressing manner. It is stated that Mr. Ross, who is the man of principal influence in the other party, expresses deep regret at these transactions. The danger that still further violence will grow out of this state of embittered feeling seems to be imminent. The Lord only can allay this exasperation, and by the restoration of fraternal feeling among themselves, prepare them to make new advances in social and religious improvement.

#### MISSION TO THE CHOCTAWS.

WHEELLOCK.—Alfred Wright, *Missionary*; Mrs. Wright; Jared Olmstead, *Teacher*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Mrs. Byington; Mrs. Barnes, *Teacher*.

MOUNTAIN FORK.—Abner D. Jones, *Teacher*; Mrs. Jones.

GREENFIELD.—Eunice Clough, *Teacher*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Kingsbury; Anna Burnham, *Teacher*.

GOOD WATER.—Ebenezer Hotchkin, *Licensed Preacher*; Mrs. Hotchkin.

(6 stations, 4 missionaries, 2 male and 3 female teachers, and 5 other female assistants ;—total, 14.)

During the last winter the health of Mr. Wood, which had been declining through the year, became so much impaired, that he was compelled to request permission to retire from the Choctaw country, which he did in April. Within four years past, this mission has suffered severely from the ill health, or death of its members, or their transfer to other spheres of labor. No less than fourteen persons, missionaries and assistants, a number just equal to that of the present members of the mission, have in these ways been withdrawn from this field. There is now an urgent call for strengthening the mission with one or two good missionaries who would acquire the language and enter heartily into the work of preaching the gospel to the Choctaws.

To the five churches under the care of this mission, only two persons are reported as having been added during the past year; while the number of deaths has been much greater. Some instances of backsliding and removals to the western part of the Choctaw territory, have left the number of members in communion with the churches somewhat less than it was a year ago; including ninety at Stockbridge or Mountain Fork, sixty-seven at Wheelock, twenty-two at Bok Tuklo, nineteen at Pine Ridge, and seven at Good Water. The labors of the missionaries have been prosecuted at the several stations much as heretofore, and large numbers of the Choctaws have often listened attentively to their instructions, but the renewing influences of the Holy Spirit have not been enjoyed as in some former years. While the Indians have been favored with more than usual health and abundant harvests, forgetfulness of God, a worldly spirit, and various kinds of iniquity seem to have prevailed among them. Mr. Kingsbury has four places for preaching within forty miles from Pine Ridge, to each of which he preaches once a month, the aggregate of hearers at all the places being from 200 to 300.

Seven schools have been taught under the care of the mission, at Wheelock, Stockbridge, Mountain Fork, Pine Ridge, and Good Water, one each, and two near the station recently occupied by Mr. Wood. The last two were suspended on his departure from the station. The expenses of two of the schools have been defrayed principally by the government of the United States in fulfilment of the stipulations of the late treaty with the tribe. The whole number of pupils attending these schools has been 213, and the average 114; 128 males, 85 females; of whom 101 read in the New Testament, and 89 write. In the families of Mr. Kingsbury and Mr.



Hotchkin a few pupils have been boarded ; some of whom are young females, who, it is hoped may be trained for usefulness as teachers of their own people. Sabbath schools, consisting of adults and children, are taught at most of the stations, and attended by considerable numbers.

Mr. Hotchkin was licensed to preach the gospel in 1832. During the past year, his labors have been much impeded by a warlike and violent spirit which has prevailed among the Choctaws around him, a portion of them having been induced to engage in hostilities waged against the Seminoles. Some seem to have become more attached to their heathenish customs than heretofore. An unfavorable influence has also been exerted in that vicinity by the defection of one of the native church members, of much intelligence and influence, and from whom the missionaries had hoped for much aid in diffusing knowledge among his people.

Some progress has been made during the year in preparing books in the Choctaw language for the press. The Acts of the Apostles is now ready and will soon be printed. The gospels are in a state of forwardness. The first part of the Child's Book on the Soul ; also Gallaudett's Bible Stories, Goodrich's Child's Book on the Creator, (the last being abridged,) were in the press at Park Hill. The whole number of pages printed for the mission in the Choctaw language is 2,883,150.

No small portion of the time of Messrs. Byington and Wright is consumed in attendance on the sick, the prescriptions of the former amounting to more than 500 annually, and many of them requiring much travelling and loss of time. A good physician, and an additional missionary are much needed for the Choctaws.

Intemperance is still making great havoc in this tribe. Sometimes the people seem to yield to this enemy of their race, and deaths occur on every hand from violence or casualties which it occasions. Again public sentiment becomes roused, and strenuous and successful efforts are made to suppress the use of all intoxicating drinks. It seems to be a struggle for life or death. The temptations are great, and nothing but the most energetic and unremitted efforts, aided by the growth and prevalence of Christian principle, seem likely to prevent this scourge from desolating their country.

#### MISSION TO THE PAWNEES.

John Dunbar, *Missionary* ; Mrs. Dunbar ; Samuel Allis, Jr., *Farmer and Catechist* ; Mrs. Allis.

(1 station, 1 missionary, 1 farmer, and 2 females ;—total, 4.)

As the Pawnees have not yet received all the agricultural implements and other facilities for cultivating their lands and leading a more settled life, which were promised them by the United States government, in the treaty of 1838, the labors of Mr. Allis, as government farmer, for which it was mentioned in the last report that he had received an appointment, have not been called for, and he has requested that his connection with the Board might be continued. There seems, however, to be some prospect that the stipulations of the treaty referred to above, are about to be complied with. Fifty-two ploughs, with the means of working them, were received by the agent during the summer of 1838. The Indians, when they visited the agent at Bellevue the last spring, expressed a readiness themselves to change their mode of life, and on their part to conform to the treaty; and requested that the government would carry it into full effect. In hope that this will be done the Republican band have removed from their former village to a place south of the Platte river, near the forks, and near the village of the Grand Pawnees. This spot has been selected because the country around is as favorable, in regard to soil, the quantity of wood, and in other respects, for an extensive settlement of Indians, as any other in the Pawnee territory. The Grand Pawnees have in this vicinity usually raised a good supply of corn. Here a large portion of the tribe are now waiting the result of their application to the United States government for the aid formerly promised. If their request is granted, and men of a suitable character are sent among them to guide and encourage their incipient efforts, it may be hoped that their condition will be speedily and greatly improved, and schools and missionary labors be conducted among them with much fairer prospects of success. Should their expectations of aid be disappointed, and their inclination to change their manner of life not be met, it is quite uncertain when they will be in so favorable state again.

Mr. Dunbar thinks that the late tour of some of their chiefs in the United States has had a favorable influence, by giving them a better view of the manner of life followed by the white men, and making them feel that education and knowledge of the arts confer superiority. They seem more ready than ever before to commence a career of improvement. The present would seem to be a crisis in their affairs; and in the opinion of the missionaries, it is of great importance that the mission should, with as little delay as practicable, be strengthened by at least two or three missionaries and assistants.

Owing to the difficulty of associating with the Indians, or communicating instruction to them while they continue their present unsettled manner of life, Messrs. Dunbar and Allis have remained



near Bellevue, availing themselves of such opportunities as were afforded to increase their knowledge of the language and give christian instruction to the Indians.

Hitherto the Pawnees have not traded for intoxicating drinks, and very few of them have become fond of this bane of their race, nor have they been much corrupted in any manner by intercourse with white men. They still occasionally engage in war excursions, and are sometimes harassed by similar parties which attack them in return.

#### MISSION TO THE OREGON INDIANS.

**KAYUSES.**—Marcus Whitman, *Physician and Catechist*; Mrs. Whitman; Asa B. Smith *Missionary*; Mrs. Smith.

**NEZ PERCES.**—Henry H. Spalding, *Missionary*; Mrs. Spalding; William<sup>d</sup> H. Gray, *Mechanic and Teacher*; Mrs. Gray; Cornelius Rogers, *Mechanic*.

**COLVILLE.**—Cushing Eells and Elkanah Walker, *Missionaries*; and their wives.

(3 stations, 4 missionaries, 1 physician, 2 mechanics, and 6 female assistants,—total 13.)

The reinforcement, consisting of the Rev. Messrs. Eells, Smith, and Walker, and their wives, with Mr. and Mrs. Gray, and Mr. Rogers, who were mentioned in the last report as being on the way to this mission, arrived at Wallawalla on the 29th of August of last year, having left the western portion of the state of Missouri on the 22d of April, and spent four months and seven days in traversing the intervening wilderness. The health of the whole company was good on their arrival, having been improved by their journey. At a meeting of the mission held soon after the arrival of the reinforcement, it was proposed that Mr. Smith should be associated with Doct. Whitman at the station among the Kayuses; Mr. Gray and Mr. Rogers with Mr. Spalding, among the Nez Perces; while Messrs. Eells and Walker should commence a new station near Colville, one of the principal ports of the Hudson Bay Company, on Clark's River, the northern branch of the Oregon, and between 300 and 400 miles northeast of Wallawalla. As soon as the mission shall be so strengthened as to permit it, the missionaries think a station should be commenced near De Fuca's Straits, north of Vancouver, and others in the country of the Spokans, Okanagans, Coeur de Leons, and the Flatheads, on the Oregon and its branches. The prospects of the mission at the close of October last, the date of the last communications received, were regarded as being as favorable as they had been at any former period. The desire of the Indians for instruction, and their kind and docile disposition remained the same. On the return of Mr. Spalding from Walla-

walla, after the arrival of the new missionaries, he was visited by one of the Okanagans and one of Coeur de Leon chiefs, who, knowing that new teachers were expected, had come to obtain some, if possible, to live in their country. They had visited him repeatedly before for the same purpose; and when they were told that none could be spared for them, they said their "hearts broke," and they departed the next day expressing great disappointment. The Ponderays had often visited Mr. Spalding on a similar errand, urging their request with equal importunity. Around the station of Mr. Spalding seventy or eighty Indian families had located themselves, cultivating more or less ground, and numbers of them raising various kinds of produce sufficient for their own use. Many of the Kayuses, in the neighborhood of Doct. Whitman, were also raising good crops; at least enough to teach them how much more comfortably they might live, with a moderate amount of labor, by tilling the earth, than by following the hunter's life. Many more families were expecting to prepare and plant fields the next spring. The mission families had raised an abundance of grains and vegetables for their own consumption, and for the newly arrived families.

Mr. Spalding states that his congregation was increasing every Sabbath, and many chiefs from the north had spent the summer with him, giving increased extent and importance to his labors. Although Doct. Whitman finds the Kayuses capricious, and his labors not unembarrassed, yet many give serious attention to his instructions.

During the summer of last year a church was organized, embracing, in addition to the mission families, a man and his wife, natives of the Sandwich Islands, and members of the mission church at Honolulu. These persons, having experienced the blessed effects of the Gospel in their own hearts, and feeling desirous to aid in extending a knowledge of it among those who were as benighted as they had been, volunteered their services for this mission, where they appear to be highly useful and much esteemed. One Indian and his wife were subsequently baptized and received to the fellowship of the church. Two Indian girls who had for some time resided in the family of Mr. Spalding, where they had much endeared themselves to all, were removed by death, both giving evidence that they had been spiritually enlightened and renewed. A short time before their death, they were baptized by Mr. Spalding.

On the 22d of September Mr. Gray writes that the school among the Nez Perces was expected to be opened the next day with 150 pupils.

The Committee have recently decided to send three additional missionaries and two or three assistant missionaries, as soon as suita-



able persons can be found and the means of conveyance will permit. The missionaries have already been appointed.

#### MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*; Stephen Riggs, *Missionary*; Alexander G. Huggins, *Farmer*; and their wives; Fanny Huggins.

LAKE HARRIET.—Samuel W. Pond, *Missionary*, Gideon H. Pond, *Farmer and Catechist*; and their wives.

(2 stations; 3 missionaries, one of whom is also a physician; 2 male and 6 female assistant missionaries;—total, 11.)

In the early part of the last year Mr. G. H. Pond received an appointment from the government of the United States as farmer for that band of the Sioux residing near Lake Harriet, which he accepted; and as the introduction of agriculture and other useful arts among the Sioux, with the hope of inducing them to adopt a more settled manner of life and thus becoming more accessible to Christian instruction, was the principal object of his labors among them; and as this new appointment permitted him to labor at Lake Harriet, where a farmer was needed in connection with the mission, his relation to the Board is continued.

To Mr. Stevens a similar appointment was offered early the last summer, with a view to his laboring among a band of the same tribe residing a hundred or 150 miles below Fort Snelling. This appointment, which he thought it expedient to accept, calling him to labor in a field separate from the mission, he requested a dismissal from the Board, which has been granted.

Mr. S. W. Pond has been united in marriage with Miss Eggleston, who had for two or three years resided at Lake Harriet as an assistant. Miss Lucy C. Stevens has also been married to the Rev. Mr. Gavin, of the Swiss mission to the Sioux.

The schools at Lac qui Parle have been more flourishing than during any former year; the average number attending the week day school during the three winter months having been thirty, and the whole number of different pupils seventy. The ages of the pupils varied from seven to thirty-seven. The whole number of pupils during six months was ninety-four, of whom forty-nine could read, and about thirty could write tolerably well. Considering how utterly uncultivated the minds of these pupils are, and how unused to continued thought on such subjects, and the many disadvantages under which a school is begun and conducted among such a people, their progress has been very encouraging. In teaching numbers, the want of a language in which to convey ideas to their minds was a serious difficulty to be surmounted. Most of them are able to

count a hundred or hundreds ; but the word expressing a thousand was known to few ; and beyond that their ideas had never extended, and of course they had no terms. For all arithmetical processes their language seems to be extremely barren. For music, in which considerable instruction has been given them, they manifest much fondness, and their proficiency in singing is often surprising. Instruction in spinning, knitting, and other branches of female labor has been given to some of the women, in which they have made encouraging progress ; but no great changes in respect to their habits of labor are to be anticipated without long and patient exertion. A Sabbath school, taught a portion of the year, has been attended by from ten to thirty boys and girls.

During the early part of the last winter a greater desire to obtain religious instruction was manifested, than had been before witnessed among the Dakotas. Some seemed peculiarly earnest and teachable. In February ten women were baptized and admitted to the church. By them eighteen children were dedicated to God in baptism. During this period of interest on religious subjects the missionaries were much aided in communicating instruction to the Indians in their own language by Mr. Renville. Mr. Gavin, a Swiss missionary, located about fifty miles below Fort Snelling, spent the winter at Lac qui Parle and rendered valuable assistance in the labors of the mission. The number of Indians who assembled for religious worship on the Sabbath has much increased during the year, having often been from fifty to eighty.

At Lake Harriet twenty or thirty Indians attend religious services on the Sabbath, at which Mr. Pond talks, rather than preaches, as he finds this method of addressing them better suited to their ignorance of religious subjects, and his own limited knowledge of their language.

In October Doct. Williamson, accompanied by his wife and two children, started for Cincinnati, Ohio, and did not reach Lac qui Parle, on his return, till May. The object of this journey, undertaken with the approbation of the Prudential Committee, was to superintend the printing of books and tracts in the Dakota language, and secure places for his children. The books printed consisted of translations of portions of the Scriptures, including the whole of the gospel by Mark, also selections from the other gospels and the Acts, and selections from the Old Testament ; amounting, when bound in one volume, to 215 pages, of which five hundred copies were printed. The whole number of pages was 107,500.

Early last summer a war party was found among the bands residing near Lac qui Parle, with the design of attacking the Ojibwas ; but it proved unsuccessful, but such a developement was made of remaining savageness of character as greatly to grieve and



dishearten the missionaries. Some violence was also perpetrated on the mission property.

During the past summer the murderous disposition of some of the bands, awakened and irritated, in part by disappointment in regard to the reception of their annuity from the government of the United States, broke forth with more fatal success upon their Ojibwa neighbors, resulting in the murder of more than one hundred of their enemies, principally women and children, and in a loss of about fifty of their own number.

Although the mission has, it is believed, through the divine blessing, been of saving benefit to a few, and has increased the knowledge and improved the character and condition of a considerable number more, on whom its influence has been most steadily exerted, still the mass of the tribe remain wholly unaffected by it, as much benighted and in as suffering and exposed a condition as ever. In some respects their prospects are becoming more dark. To those bands occupying the western banks of the Mississippi River, from their southern boundary to Fort Snelling, and some distance above, new temptations and trials are opening. White adventurers and settlers are pressing their way up the River and taking up their abode on the eastern shore, and of course introducing among the Indians vice and wretchedness, of which the free use of intoxicating drinks is every where the unfailing source. Their agitation and suffering are also much enhanced by their strife with their neighbors, the Ojibwas, which has repeatedly during the past year resulted in loss of life to both parties.

#### MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Mrs. Hall; Grenville T. Sproat, *Teacher and Catechist*; Mrs. Sproat.

FON DU LAC —Edmund F. Ely, *Teacher and Catechist*; Mrs. Ely.

POKEGUMA.—William T. Boutwell, *Missionary*; Mrs. Boutwell; Frederic Ayer, *Catechist*; Mrs. Ayer; John L. Seymour, *Mechanic and Teacher*; Mrs. Seymour; Sabrina Stevens.

(3 stations, 2 missionaries, 4 teachers and catechists, and 7 female assistants; total, 13.)

At La Pointe the labors of the missionaries have been continued without interruption, the interest manifested by the Indians in them and the apparent results having been about the same as for the last two or three years. In the school, now under the instruction of Mr. Sproat, there has been some improvement, both as to number and the proficiency of the pupils. Mr. Hall makes grateful mention of the success which, through the Divine blessing, has attended his labors; that, after so many years, he has now the gratification

of seeing some of the Indians able to read the Holy Scriptures in their own language, with understanding and profit. The scripture translations which have been printed seem to be a very valuable means of benefitting the Indians.

With some of the members of the church, and those, too, on whose favorable influence the missionaries calculated most confidently, they have been sorely disappointed and tried. No additions to the church have been reported at this station. Few of the Indians manifest any interest in religious meetings or take the trouble to attend. Still they appear kind, and receive the missionary in a friendly manner when he calls at their houses.

The population about La Pointe is increasing considerably, the accessions consisting principally of Canadian French, introduced by the American Fur Company, to assist in fishing, which is becoming an important branch of business in that vicinity. These are, of course, papists, and their example and character cannot be expected to exert a favorable influence upon the Indian population.

At Fon du Lac the school has been suspended a large part of the year, because there are no pupils to attend, the Indian families having wandered away to find better hunting grounds, or gone to the mouth of the river, twenty miles distant, to engage in the Lake fishery. Of course the religious meetings have been nearly deserted for the same reason. The prospect now seems to be that the Indians will abandon the place altogether; the game having retired, the trade in furs having gone to other posts, and its principal advantages for an Indian encampment having ceased. Early last spring Mr. Ely removed his family to Pokegumã. This step has been approved by the Committee, and no mission family now resides at Fon du Lac. To such fluctuations and disappointments must every mission be liable, which is established in a sparsely peopled country, where no agricultural or architectural improvements give value to the soil, or create local attachments among the inhabitants.

During the summer of last year all the labors of the missionaries at Pokeguma were suddenly arrested by an outbreak of hostile and savage feeling on the part of the Indians residing in that vicinity. It seemed to be occasioned by various causes conspiring to render them nearly desperate. The wild rice, an important article of food in that quarter, had failed them the previous autumn; game could not be obtained, and other means of subsistence being nearly exhausted, they were in a famishing state. Besides this, the annuity due them under their late treaty with the United States, having been delayed far beyond the time when they expected to receive it, the fear that it would be finally withheld awakened their jealousy and anger towards white men. Some murders which they had committed on their neighbors, the Sioux, excited the foreboding



that that powerful tribe would be roused to revenge the injury ; and as the bands near Pokeguma were the most exposed, they looked for an immediate attack. By these circumstances the whole body, as it were maddened to desperation, seemed to lose all those kind feelings towards the missionaries which had before characterised them. They used indignant and abusive language, violently robbed the family of a large part of their provisions, killed a number of their cattle, and threatened to complete the work of plunder and destruction and drive the missionaries from the country, or take their lives.

This unhappy state of things induced Mr. Ayer and his family to remove for a time to Fon du Lac, and Mr. Boutwell from that station to take his place at Pokeguma.

In the course of the autumn, as the annuity due them was paid ; their hunger was appeased by the fruits of the season ; the vengeance of the Sioux which they were dreading did not overtake them, the savage passions of the Indians gave place to good nature again. They expressed shame and sorrow for their base conduct ; the missionaries resumed their labors ; a number of new Indian families, some of them possessed of much influence, came and began to clear land and erect buildings near the mission ; and during the last winter and spring, the desire of the Indians for improvement, their friendly feeling, and the prospect of benefitting them, were thought to be as favorable as at any former period. Mr. Ayer returned in February ; and Mr. Ely, as before mentioned, followed early in the spring. Mr. Boutwell was devoting himself wholly to the religious instruction of the people, and the preparation of some additional school books and portions of the scriptures in their language.

Three Indians have been received to the fellowship of the church during the year ; and some others are in a serious and inquiring state of mind. The members of the church, now six in all, conduct well. A good measure of industry and enterprise are manifested by those Indian families who are settled around the station. A thousand copies of the Gospel by Matthew, translated into the Ojibwa language, have been printed during the year, at the expense of the Board, containing 112 pages ; and making the whole number of pages printed in that language for the mission, since its establishment 613,000.

One of the principal chiefs of the Ojibwas, who was the friend and supporter of Mr. Boutwell, while he resided at Leech Lake, has died during the year. Of him Mr. B. remarks, "A great and good man has fallen. He was the nation's brightest ornament in peace, and her first counsellor in war. His death is a national loss. His name I shall never forget."

Remarking on the difficulties to be surmounted, both by the missionaries and the Indians themselves, before the objects of the mission can be fully accomplished, Mr. Hall says,—

“To change their mode of life would be virtually to change their religion. To induce them to settle down and adopt the customs of civilized life, to become industrious and turn their attention to the useful arts, would be to pull down the whole fabric of their superstitions. Most of them regard work as degrading, and fit employment only for women and slaves. Hence if any one is seen engaged in such employments as belong to civilized life, he meets with a flood of ridicule from his companions, which few of them have power to withstand. He might be seen, perhaps making his own camp fire, but to be found cutting wood for a white man would be degrading. In this respect, however, the Indians of this place have changed very much since we came among them. Most of them now are generally willing to engage in almost any business which they are capable of performing, whenever they can find employment. Generally they feed and clothe themselves far better than they did when I first knew them. The mass of the tribe, however, manifest very little desire to improve their condition, wretched as it is. Few parents will encourage their children to attend school, even when they are encamped within a few rods of one, and have nothing for them to do at home. Few are desirous to learn anything of the religion of the Bible. Most seem to have the impression that the white man’s religion is not made for them. His religion, mode of life, and learning are well for him, but for them they are of no use, as they would not render them more successful in hunting and fishing. Their own habits they think are best for them. They say they are a distinct race, and the great spirit designed they should be different. They live differently, and go to a different place when they die. Their minds are so exceedingly dark that it is almost impossible to approach them with the truth. They do not seem to apprehend our meaning when addressed on religious subjects. Their only care is to find the means of a bare subsistence with the least possible effort. Their wants are very few, being satisfied with a small amount of the coarsest clothing, and seldom complaining of the quality of their food, provided it be sufficiently abundant. Of the value of property they have no idea, and never think of accumulating any beforehand. Of course the motives for becoming industrious are fewer with them than with us.

With this character, and these views, they do not regard the object for which we reside among them, as any thing very desirable; and in their estimation they derive little advantage from us.”

#### MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Mrs. Marsh: Sophia Mudgett, *Teacher*.

(One station, 1 missionary, and 2 female assistants;—total, 3.)

The school has been conducted as usual, and been attended with about the same number of pupils as heretofore. The teacher has secured the affection and confidence of the Indians in a high degree. But as the Indians have settled in different portions of their reservation, all the families cannot be accommodated without another school, and it seemed highly desirable that another school should be



opened. So desirous were the Indians of this, that they began building a school-house in the destitute settlement early last year, and requested that an additional teacher might be furnished. One was accordingly hired, and a second school opened last winter. The average number of pupils who have since attended the two, is from thirty-five to forty.

During the last winter and spring the Indian congregation was more than usually attentive to christian instruction, and it was hoped that five or six persons were born of the Spirit. Four individuals have been received to the fellowship of the church. Most of the church members have been exemplary and actively engaged in promoting the spiritual good of their people. Some, however, apparently drawn from the path of duty by the party feeling which has been called forth by the state of their political affairs, have fallen under the censure of the church. Three deaths have occurred in the church during the year, leaving the present number in good standing fifty.

The unhappy dissensions adverted to above, which have existed during the last two or three years, originated, in part, in disagreement relative to a revision and reform of their laws and form of government, which was attempted; and in part in a difference of opinion entertained relative to the expediency of selling their lands and removing westward of the Mississippi river. The consequences of this state of things has been most disastrous to the peace, good order, and social and religious improvement of the whole band. The past summer another attempt was to be made on the part of the government of the United States, to purchase their lands, and gain their consent to remove. What the result has been, the Committee have not yet been informed.

The meetings on the Sabbath are fully attended, and are often highly interesting and solemn. The Sabbath school is also regarded with much interest, and embraces a large part of the congregation, both adults and children.

On the farms and in the houses of the Indians there are evident indications of industry and improvement. They have been well supplied with provisions the past year, and their prospects are fair for the ensuing. In these respects they have nearly regained the position in which they were before their removal in 1835; and as the lands they now occupy are superior to those of their former reservation, their prospects as an agricultural people, should they remain unmolested a few years, are more favorable than they have ever before been.

## MISSION TO THE NEW-YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Rockwood; Hannah T. Whitcomb, *Teacher*.

SENECA.—Asher Wright, *Missionary*; Mrs. Wright; Asenath Bishop, *Teacher*.

CATTARAUGUS.—Asher Bliss *Missionary*; Mrs. Bliss; Fidelia Adams, *Teacher*.

ALLEGHANY.—William Hall, *Teacher and Licensed Preacher*; Mrs. Hall.

(4 stations, 3 missionaries, 1 licensed preacher, 7 females;—total 11.)

On the third of July last, Mr. Rockwood received ordination as a missionary, and it was expected that Mr. Hall, on the Alleghany reservation would be ordained about the close of the last month.

Miss Bishop, after having been absent from Seneca more than a year, ministering to her relatives during a period of sickness and affliction, resumed her labors in the school at that station, in August of last year. Miss Hannah T. Whitcomb, has recently been appointed to the Tuscarora station as teacher, and is supposed to be about commencing her labors there at this time.

On the four reservations where the missionaries of the Board are laboring, nine schools have been taught during portions of the past year; some of them, however, during only five or six weeks; two at Tuscarora, two at Seneca, two at Cattaraugus, and three at Alleghany. In two of them native instructors have been employed. Most of the other teachers have been females. The whole number of pupils in all the schools has been from a hundred to a hundred and twenty.

About the close of the last year more than usual interest in religious instruction was manifested by the church and congregation at Tuscarora, and meetings were held every day or evening for two weeks. The Spirit of the Lord is believed to have been present to give the truth an enlightening and converting efficacy on the hearts of a considerable number of the Indians; and in March sixteen were received to the fellowship of the church on profession of their faith, at which time eleven adults and eight children were baptized. The church has continued in a peaceful and prosperous state to the present time, much less agitated by efforts made to purchase their lands, and political discussions growing out of such attempts, than the churches on the other reservations.

To the Seneca church there have been no accessions during the year, and to so great an extent have divisions, jealousies, and contentions prevailed, originating in the cause just adverted to, that it has been impossible to remedy the disorder which has crept in; and the missionary has deemed it inexpedient to administer the Lord's supper for nearly two years. Some of the members seem to be labor-



ing under a desperate infatuation, from which no means have as yet availed to reclaim them. The whole church is literally "like a city broken down and without walls." The churches on the Cattaraugus and Alleghany Reservations have suffered from the operation of the same causes but in a much less degree. Indeed that at Cattaraugus has been more quiet than for two years before. The people seem to have grown weary of contending, and as those opposed to the treaty were confident that it would not be carried into effect, they have gone forward cultivating their grounds, erecting new buildings, and manifesting more of industry and enterprise generally, than at any former period. But while religious meetings have been well attended, the ordinances of the Gospel administered, and discipline not wholly neglected, the state of religious feeling has been low, and iniquity of various kinds has prevailed. In the Alleghany church some painful cases of discipline have occurred, and the Indians generally on the reservation have manifested less interest in the mission and more distrust of the missionaries than heretofore. Still the meetings have at times been fully attended; and there seems to be no other insuperable obstacle in the way of the improvement of the people on this, or indeed any of the other reservations, than the agitation in which their minds are kept, and the distrust of the professions and motives of all white men, which efforts to purchase their lands have occasioned. But if the question of their removal shall continue unsettled, and the people are left for a series of years under the influence of mutual alienation and strife, the despondency and discouragement which must inevitably grow out of it, they must, unless some signal interposition of divine providence or grace prevent, become demoralized, wasted, and undone. Some further steps relative to the treaty, which was negotiated a year and a half ago, have been taken during the last summer, but whether it will ultimately be sanctioned by the United States government and carried into effect, is as yet uncertain.

#### MISSION TO THE ABERNAQUIS.

P. P. Osunkherhine, *Native Preacher*; Caroline Rankin, *Teacher*.

(1 station, 1 native preacher, 1 female;—total, 2.)

The number of attendants on public worship at this station, has very steadily, though gradually increased, amounting now to more than sixty, about one fourth of whom are white persons residing in the vicinity, and the remainder Indians, the latter having all renounced the papal faith since Mr. Osunkherhine began his labors with them. Among these a great reformation seems to have been

effected in their moral habits, and a large portion of them have voluntarily abandoned the use of all intoxicating drinks. Some of them seem disposed to engage in agricultural pursuits and lead a more settled and industrious life ; this would bring themselves and children more directly and steadily under the influence of religious instruction.

Finding it quite impossible for him to teach the school himself, consistently with his other labors, Mr. Osunkherhine has procured a teacher, for whose support the Indians and white families furnished fifty dollars. From friends in other places he obtained a somewhat larger sum. In April last the school contained twenty pupils, with the prospects of enlargement. The teacher was succeeding well, and her influence among the Indians promised to be great and salutary.

At the beginning of the year now closed, the church embraced eight Indians and four white persons. Since then fifteen Indians have been received to its fellowship, making, with Mr. O. twenty-four Indian members. All these, he states, are exemplary in their deportment, and faithful in their relations and duties as Christians.

The papal priest still continues his opposition, forbidding the Indians under his influence to have any intercourse with their protestant neighbors, or to suffer their children to attend the mission school. But his threatenings and prohibitions seem to have little effect.

### SUMMARY.

The receipts of the Board during the year, have been \$244,169 82, exceeding those of the year closing July 31, 1838 by \$7,998 84. The debt of the Board has been reduced to \$19,173 09. The missions under the care of the Board are 26 ; embracing 77 stations ; at which are laboring 136 ordained missionaries, nine of whom are physicians, 9 physicans not preachers, 19 teachers, 11 printers and bookbinders, 9 other male and 191 female assistant missionaries ;—in all 375 missionary laborers from this country, who, with 9 native preachers and 98 other native helpers, make the whole number of persons laboring at the several missions under the patronage of the Board and depending on the Treasury for support, 481. Of these, 12 ordained missionaries, 3 male and 21 female assistant missionaries, in all 36, have been sent forth during the year now closed.

The number of printing establishments is 14 ; of presses 24 ; of type founderies 4 ; of churches 52 ; of church members 7,311 ; of seminaries 7, containing 363 pupils ; of boarding schools, 10, con-



taining 344 pupils ; of free schools about 350, containing about 16,000 pupils ; of books and tracts printed, about 847,000 copies, and about 33,000,000 pages the past year ; and from the beginning, not less than 200,000,000 of pages.

## CONCLUDING REMARKS.

The call for enlargement in every department of missionary operations, and in almost every portion of the unevangelized world, where the missions of the Board are planted, is urgent and animating in the highest degree. If we lift up our eyes on the fields where our brethren labor in Siam, in Southern India, in the wide and interesting regions of Western Asia, in the far west, on the verge of our own continent, we behold them “white already to harvest.”

The blessing of God on our past labors, the silent but extensive and powerful influences of his Spirit on the minds of men, and the co-operating movements of his providence, have so removed obstacles to the diffusion of the Gospel, and so multiplied facilities for it, and wrought in multitudes long enthralled by superstition and error, such convictions of their own degradation and wretchedness, and awakened such desires after better hopes and a higher destiny, that with longing eyes and outstretched hands, they implore us freely to impart to them that which has been so freely bestowed on us.

Apathy and inaction, or lukewarm prayers and faint efforts, or narrow plans and timid measures in the missionary movements of the friends of Christ in this land, are left without excuse.

What we have done has aroused opposition. Spiritual wickedness in high places is on the alert. The rulers of the darkness of this world, alarmed, infuriated at the invasion of their old domains, stalk forth to resist by fetters, and banishment, and death, the march of truth and holiness. And shall we now supinely slumber in the field ; or basely retire from the conflict we have challenged ? We must not ! We dare not ! More bitter than the curse of Meroz will be our curse, if we come not up to the help of the Lord against the mighty.

The churches which have chosen this Board as their agent in the work of missions, are abundantly able to supply all the means needed for the vigorous support and the steady enlargement of its operations. And they owe this to their own sons and daughters who have gone forth into the dark places of the earth, as their representatives, bearing their pledges of warm sympathy and generous co-operation. They owe it to their fellow men awakened, by God's blessing on their efforts, to a consciousness of their own ruin, and to

longings for deliverance. They owe it to their own consistency and peace of mind, and to the hopes of their country and of posterity. They owe it to the Savior who has redeemed them with his blood, and bound them to his service by every tie of interest and duty and affection.

We must go forward, and the necessity laid upon us to advance becomes more urgent, in proportion as God smiles upon the work of our hands. Every triumph of his grace among the heathen invites us onward, while it will rebuke our infidelity and publish our shame, if we draw back. A steady advance in times like the present may call for sacrifices. But is that any thing strange or surprising? Without them, men have never been agents of any great good to their fellow-men. Redemption was wrought out by the toils and self-denials and sufferings of the incarnate Son of God. It was published at the beginning, and has come even to us, by the labors and sacrifices and blood of his people. By the same means its progress must be accelerated, and its triumphs multiplied, till it blesses the world. Shall we complain of this? Toils, and sacrifices, and sufferings in such a cause, and as the fruits of faith and love to Him who calls us to such a work, are present honor and joy, and the means and the pledge of future glory.



## PECUNIARY ACCOUNTS.

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### EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY, 31, 1839.

#### *Mission to West Africa.*

Drafts, purchases, &c.,	-	-	-	-	-	\$3,239 03
Outfit and expenses of Dr. and Mrs. Wilson,	-	-	-	-	-	538 54
Passage of do. from New York to Cape Palmas,	-	-	-	-	-	250 00
						4,027 57

#### *Mission to South Africa.*

Drafts, Remittances and purchases,	-	-	-	-	-	5,383 89
Expenses of Mr. Grout,	-	-	-	-	-	184 00
Expenses of Dr. Wilson, including his passage from Cape Town,	-	-	-	-	-	456 95
Expenses, in part, of Mr. and Mrs. Venable, since their return to this country,	-	-	-	-	-	230 00
						6,254 84

#### *Mission to Greece.*

Remittances and purchases,	-	-	-	-	-	-	-	-	-	5,968 19
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#### *Mission to Constantinople.*

Remittances, drafts and purchases, including expenses at Brooza and Trebizond,	-	-	-	-	-	9,874 09
Expenses of return of Mr. Dwight and two children from Constantinople,	-	-	-	-	-	308 90
Outfit and expenses of Mr. and Mrs. Hamlin,	-	-	-	-	-	258 75
Expenses of Mr. Dwight and family,	-	-	-	-	-	743 75
Passage of Mr. and Mrs. Hamlin and of Mr. and Mrs. Dwight and children to Smyrna,	-	-	-	-	-	500 00
						11,685 49

#### *Mission to Asia Minor.*

Remittances,	-	-	-	-	-	4,836 47
Purchases, &c.,	-	-	-	-	-	979 30
						5,815 77

#### *Mission to Syria and the Holy Land.*

Remittances for Beyroot, Jerusalem, and Cyprus,	-	-	-	-	-	9,631 40
Purchases, &c.,	-	-	-	-	-	1,694 07
						11,325 47
Carried forward,						\$33,751 86

	Brought forward,	\$11,325 47	\$33,751 86
Expenses of return of Mr. and Mrs. Whiting, and since their arrival in this country,	- - - - -	385 13	
Expenses of Mr. Bird and family,	- - - - -	460 78	
Outfit and expenses of Mr. and Mrs. Beadle,	- - - - -	495 42	
Outfit and expenses of Mr. and Mrs. Sherman,	- - - - -	497 90	
Passage of Mr. and Mrs. Beadle and Mr. and Mrs. Sherman to Smyrna,	- - - - -	400 00	
Travelling expenses of Mr. Keys,	- - - - -	50 00	13,614 70

### *Mission to the Nestorians and Mohammedans of Persia.*

Remittances, &c.	- - - - -	9,050 74	
Outfit and expenses of Mr. and Mrs. Jones,	- - - - -	615 00	
Passage of Mr. and Mrs. Jones to Smyrna,	- - - - -	200 00	9,865 74

### *Mission to the Mahrattas.*

Remittances &c., to Bombay and Ahmednuggur.	- - - - -	12,317 63	
Purchases for do.,	- - - - -	2,013 86	
Outfit and expenses of Mr. and Mrs. Burgess,	- - - - -	350 70	
Outfit and expenses of Mr. and Mrs. French,	- - - - -	417 50	
Outfit and expenses of Mr. and Mrs. Hume,	- - - - -	640 35	
Expenses of Miss Farrar,	- - - - -	50 00	
Passage of Mr. and Mrs. Burgess, Mr. and Mrs. French, Mr. and Mrs. Hume and Miss Farrar from Salem to Bombay,	- - - - -	1,750 00	
Expenses of Mrs. Garrett,	- - - - -	221 00	
Expenses of Mr. and Mrs. Hubbard.	- - - - -	131 64	17,892 68

### *Madras Mission.*

Remittances, purchases, &c.	- - - - -	3,575 10	
Outfit and expenses of Mr. and Mrs. Hunt,	- - - - -	843 81	
Passage of Mr. and Mrs. Hunt to Colombo,	- - - - -	600 00	5,013 91

### *Madura Mission.*

Remittances, drafts and purchases,	- - - - -		18,444 75
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### *Mission to Ceylon.*

Remittances and drafts,	- - - - -	20,569 17	
Purchases,	- - - - -	1,337 65	
Outfit and expenses of Miss Agnew,	- - - - -	100 63	
do. of Miss Brown,	- - - - -	223 61	
do. of Miss Lathrop,	- - - - -	97 23	
Passage of Misses Agnew, Brown and Lathrop to Colombo.	- - - - -	900 00	23,233 29

### *Mission to Siam.*

Remittances and purchases,	- - - - -	3,772 28	
Outfit and expenses of Mr. and Mrs. Benham,	- - - - -	867 85	
do. of Mr. and Mrs. Caswell,	- - - - -	667 04	
do. of Mr. and Mrs. French,	- - - - -	622 32	
do. of Mr. and Mrs. Hemenway,	- - - - -	418 40	
do. of Mr. and Mrs. Peet,	- - - - -	607 33	
do. of Miss Pierce,	- - - - -	319 95	
do. of Miss Taylor,	- - - - -	213 48	

Carried forward, \$7,499 65      \$121,821 93



	Brought forward, \$7,499 65	\$121,821 93
Passage of the above named individuals and freight of various articles from Boston to Bankok,	- - - - - 4,400 00	
Expenses of Mr. Johnson, since his return to this country,	- - 103 50	11,997 15

*Mission to China.*

Remittances, &c.,	- - - - - 3,412 45	
Expenses of Mr. Abcel,	- - - - - 300 00	
Outfit and expenses of Dr. Diver,	- - - - - 350 79	4,063 24

*Mission to Singapore.*

Remittances, purchases, &c.,	- - - - -	6,159 18
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*Mission to Borneo.*

Remittances, drafts, &c.,	- - - - -	7,915 78
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*Mission to the Sandwich Islands.*

Remittances and drafts,	- - - - - 17,254 77	
Purchases, freight, &c.,	- - - - - 21,809 63	
Grant to Mrs. Loomis and family,	- - - - - 100 00	
Grant to Mrs. Shepard and family,	- - - - - 180 00	
Grant to Mr. Ruggles and family,	- - - - - 150 00	
Expenses of Mr. Dibble,	- - - - - 341 00	39,835 45

*Mission to the Cherokees.*

The sum of \$24,137 has been received from the government of the United States in payment for improvements at the stations in the old Cherokee country. Of this sum, a balance of \$15,999 46 remains to be expended for improvements, &c., in the Cherokee country west of Arkansas.

*Mission to the Choctaws.*

Drafts and remittances,	- - - - - 1,402 45	
Purchases,	- - - - - 395 37	
Donations received at the stations,	- - - - - 26 00	1,823 32

*Mission to the Pawnees.*

Purchases, &c.,	- - - - -	188 02
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*Oregon Mission.*

Drafts, purchases, &c.,	- - - - -	1,392 70
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*Mission to the Sioux.*

Drafts, purchases, &c.,	- - - - -	541 15
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Carried forward, \$195,738 42

Brought forward, \$195,738 42

*Mission to the Ojibwas.*

Drafts,	-	-	-	-	-	-	-	-	-	1,321	13
Purchases,	-	-	-	-	-	-	-	-	-	533	15
Donations received at the stations,	-	-	-	-	-	-	-	-	-	41	00
										1,895 28	

*Stockbridge Mission.*

[The expenses of this mission have been defrayed during the present year by the Society in Scotland for promoting christian knowledge,]

*Mission among the Indians in New York.*

Tuscarora station,	-	-	-	-	-	-	-	-	-	67	33
Seneca do.	-	-	-	-	-	-	-	-	-	251	70
Cattaraugus, do.	-	-	-	-	-	-	-	-	-	516	30
Alleghany, do.	-	-	-	-	-	-	-	-	-	675	87
										1,511 20	

*Mission to the Abernauquis.*

Expenses of the station at St. Francis,	-	-	-	-	-	-	-	-	-	300	00
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*Indian Missions Generally.*

Transportation, freight, cartage and labor for various stations,	-	-	-	-	-	-	-	-	-	173	51
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*Agencies.*

Services of Rev. N. H. Griffin, 2 weeks,	-	-	-	-	-	-	-	-	-	16	00
Travelling expenses of do.	-	-	-	-	-	-	-	-	-	4	00
Do. of Rev. A. K. Hinsdale, 7 weeks,	-	-	-	-	-	-	-	-	-	56	00
Travelling expenses of do.	-	-	-	-	-	-	-	-	-	4	29
Do. of Rev. E. Spaulding, 26 weeks,	-	-	-	-	-	-	-	-	-	208	00
Travelling expenses of do.	-	-	-	-	-	-	-	-	-	65	96
Do. of Rev. O. French, 26 weeks,	-	-	-	-	-	-	-	-	-	208	00
Travelling expenses of do.	-	-	-	-	-	-	-	-	-	106	52
Do. of Rev. L. B. Peet, 31 weeks,	-	-	-	-	-	-	-	-	-	248	00
Travelling expenses of do.	-	-	-	-	-	-	-	-	-	54	23
Do. of Rev. Dr. D. Porter, including travelling expenses,	-	-	-	-	-	-	-	-	-	300	00
Travelling expenses, &c., of Rev. H. Bardwell,	-	-	-	-	-	-	-	-	-	120	28
Services of Rev. H. Coe, General Agent, 1 year,	-	-	-	-	-	-	-	-	-	600	00
Travelling expenses, &c., of do.	-	-	-	-	-	-	-	-	-	154	21
Do. of Rev. R. C. Hand, General Agent, 1 year,	-	-	-	-	-	-	-	-	-	300	00
Travelling expenses, &c., of do.	-	-	-	-	-	-	-	-	-	290	00
Do. of Rev. F. E. Cannon, General Agent, 1 year,	-	-	-	-	-	-	-	-	-	1,000	00
Travelling expenses, &c., of do.	-	-	-	-	-	-	-	-	-	321	37
Do. of Rev. W. M. Hall, General Agent, including travelling expenses, &c.,	-	-	-	-	-	-	-	-	-	1,432	76
Services of Rev. C. Eddy, General Agent, 1 year,	-	-	-	-	-	-	-	-	-	1,200	00
Travelling expenses, &c., of do., including a tour to Mobile, &c.,	-	-	-	-	-	-	-	-	-	390	86
Travelling expenses of Mr. Armstrong,	-	-	-	-	-	-	-	-	-	281	67
Deputations to attend anniversaries, &c.,	-	-	-	-	-	-	-	-	-	108	01
										7,970 16	

*General Expenses.*

Travelling expenses of members of the Board in attending the annual meeting in Portland, September, 1838,	-	-	-	-	-	-	-	-	-	158	50
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Carried forward, \$207,747 07



Brought forward, \$207,747 07

*Secretaries' Department.*

Salary of Mr. Anderson, Mr. Greene and Mr. Armstrong in part, for the year ending July 31, 1839, - - - - -	3,300 00	
Assistance and clerk hire, - - - - -	1,000 00	4,300 00

*Treasurer's Department.*

Salary of the Treasurer, in part, for the year ending July 31, 1839, - - - - -	1,100 00	
Clerk hire, - - - - -	800 00	1,900 00

*Printing Department.*

Twenty-Ninth Annual Report, 5,000 copies, - - - - -	963 36	
Dr. Humphrey's Sermon, - - - - -	54 22	
Missionary Papers, Nos. 1, 9, 14, 17, 20 and 22, 5,000 copies each, - - - - -	416 24	
Quarterly Papers, 40,000 copies, - - - - -	151 91	
Abstract of 29th Report, 250 copies, - - - - -	33 38	
Mr. Maltby's Sermon at the ordination of Mr. Hamlin, 200 copies, - - - - -	24 47	
Blank receipts, circulars, certificates, &c., - - - - -	136 61	
Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world, - - - - -	5,204 50	6,984 69

*Agency in New York.*

Salary of agent and clerk for the year ending July 31, 1839, - - - - -	1,200 00	
Office rent, - - - - -	550 00	
Fuel, stationary, cases, stove, &c., - - - - -	245 00	1,995 00

*Miscellaneous Charges.*

Postage of letters and pamphlets, - - - - -	946 70	
Fuel and oil, - - - - -	70 37	
Blank books and stationary, - - - - -	60 53	
Wrapping paper, twine, nails, boxes, &c., - - - - -	74 79	
Porterage, freight, wharfage, transportation of bundles, labor, &c., including removal to the Missionary House and advertising, - - - - -	145 90	
Periodicals, books and binding of books, - - - - -	299 82	
Rent of Missionary Rooms in Cornhill, taxes and repairs, - - - - -	865 27	
Shelves, counters, cases for papers, and various fixtures in the Mis- sionary House, - - - - -	278 92	
Cases for library and for cabinet of curiosities, - - - - -	184 76	
Books for the library, - - - - -	150 95	
Insurance of the Missionary House while building, \$25; do, for seven years, \$140; - - - - -	165 00	
Insurance on property in the Missionary House, - - - - -	27 50	
Care of the Missionary House, making fires, lighting, attend- ance, &c., - - - - -	300 00	
Copying of letters and documents, and also for the Missionary Herald, - - - - -	155 10	
Use of the Tabernacle in New York, and of Marlborough Chapel and Park street meeting house, Boston, - - - - -	115 00	
Discount on bank notes and drafts, counterfeit notes, and notes of banks that have failed, - - - - -	283 13	
Interest on money borrowed, - - - - -	441 06	4,564 80
Total expenditures of the Board, - - - - -		\$227,491 56
Balance for which the Board was in debt, August 1, 1838, - - - - -		35,851 35

\$263,342 91

## RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1839.

Donations, as acknowledged in the Missionary Herald,	-	-		\$223,987 84
Legacies, do. do. do.	-	-	-	17,700 24
Interest on the General Permanent Fund,	-	-	-	1,602 96
Interest on the Ashley Fund,	-	-	-	152 28
Avails of property of the Osage Mission,	-	-	-	594 87
Do. do. do. Mackinaw mission,	-	-	-	131 63
				<hr/>
Total receipts of the Board,	-	-	-	\$244,169 82
Balance for which the Board is in debt, carried to new account, August 1, 1839,				19,173 09
				<hr/>
				\$263,342 91

## GENERAL PERMANENT FUND.

This fund amounts, as last year, to - - - - - 44,885 56

## PERMANENT FUND FOR OFFICERS.

This fund amounts, as last year, to - - - - - \$42,320 27



## AUXILIARY AND CO-OPERATING SOCIETIES.

**BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH.**  
 William R. Thompson, Treasurer, New York city, - - - - - \$8,523 23

**CENTRAL BOARD OF FOREIGN MISSIONS.**  
 Samuel Winfree, Treasurer, Richmond, Virginia, . - - - - 1,222 24

**SOUTHERN BOARD OF FOREIGN MISSIONS.**  
 James Adger, Treasurer, Charleston, South Carolina, - - - - - 3,000 00

**BOARD OF FOREIGN MISSIONS IN GERMAN REFORMED CHURCH.**  
 I. Baugher, Treasurer, Emmitsburg, Maryland, - - - - - 65 00

**MAINE.**

Lincoln County,	Rev. Jacob C. Goss, Tr.	Woolwich,	39 45
Cumberland County,	William C. Mitchell, Tr.	Portland,	2,211 53
Kennebec Conf. of chhs.	B. Nason, Tr.	Hallowell,	115 40
Penobscot County,	E. F. Duren, Tr.	Bangor,	178 66—2,545 04

**NEW HAMPSHIRE.**

Rockingham County, West,	Moses C. Pillsbury, Tr.	Derry,	711 49
Strafford County,	E. J. Lane, Tr.	Dover,	600 83
Merrimack County,	G. Hutchins, Tr.	Concord,	646 15
Hillsboro' County,	Richard Boylston, Tr.	Amherst,	2,129 65
Cheshire County,	Samuel A. Gerould, Tr.	Keene,	856 01
Sullivan County,	James Breck, Tr.	Newport,	388 60
Grafton County,	William Green, Tr.	Plymouth,	581 20—5,913 93

**VERMONT.**

Windham County,	A. E. Dwinell, Tr.	Brattleboro',	720 58
Windsor County,	Benjamin Swan, Jr. Tr.	Woodstock,	760 67
Orange County,	John W. Smith, Tr.	Chelsea,	615 85
Washington County,	Constant W. Storrs, Tr.	Montpelier,	143 29
Franklin County,	C. F. Safford, Tr.	St. Albans,	348 00
Chittenden County,	William J. Seymour, Tr.	Burlington,	566 00
Addison County,	G. H. Fisk, Tr.	Middlebury,	461 21
Rutland County,	James D. Butler, Tr.	Rutland,	1,350 64
Orleans County,	John Kimball, Tr.	Craftsbury,	90 34
Caledonia County Confer. of churches,	Erastus Fairbanks, Tr.	St. Johnsbury,	229 21—5,285 79

**MASSACHUSETTS.**

Berkshire Connty,	W. A. Phelps, Tr.	Lenox,	2,317 93
Franklin County,	Franklin Ripley, Tr.	Greenfield,	1,407 32
Northampton and vicinity,	Josiah D. Whitney, Tr.	Northampton,	3,858 56
Hampden County,	Solomon Warriner, Tr.	Springfield,	3,140 57
Brookfield Association,	Allen Newell, Tr.	West Brookfield,	2,762 67
Worcester County, North,	Benjamin Hawkes, Tr.	Templeton,	858 13
Worcester County, Central,	Henry Wheeler, Tr.	Worcester,	3,576 62
Worcester Co. Rel. Ch. So.	Henry Mills, Tr.	Millbury,	239 96
Middlesex North and vi- cinity Char. So. }	J. S. Adams, Tr.	Groton,	655 21
Middlesex South Conf. of churches, }	O. Hoyt, Tr.	Framingham,	277 70

Carried forward, \$19,094 67    \$26,555 23

Essex County North,	James Caldwell, Tr.	Brought forward, \$	19,094 67	\$26, 555 23
Essex County South,	Joseph Adams, Tr.	Newburyport,	1,301 90	
Boston and vicinity,	Samuel A. Danforth, Agent,	Salem,	1,234 12	
Norfolk County,	Rev. Dr. Burgess, Tr.	Boston,	7,571 03	
Palestine Miss. Society,	Ebenezer Alden, Tr.	Dedham,	906 72	
Taunton and vicinity,	Hodges Recd, Tr.	Randolph,	1,071 33	
Harmony Confer. of chhs.	W. C. Capron, Tr.	Taunton,	480 28	
Pilgrim Association,	Rev. E. G. Howe, Tr.	Uxbridge,	755 49	
Barnstable County,	Walter Crocker, Tr.	Halifax,	241 42	
Lowell and vicinity,	W. Davidson, Tr.	West Barnstable,	328 00	
		Lowell,	148 87	—33,133 83

## CONNECTICUT.

Litchfield County,	Charles L. Webb, Tr.	Litchfield,	5,078 82	
Hartford County,	James R. Woodbridge, Tr.	Hartford,	8,156 72	
Hartford County South,	Henry S. Ward, Tr.	Middletown,	2,584 81	
Tolland County,	Jonathan R. Flynt, Tr.	Tolland,	1,346 87	
Windham County North,	Job Williams, Tr.	Pomfret,	1,192 71	
Windham County South,	Zalmon Storrs, Tr.	Mansfield,	770 60	
Norwich and vicinity,	F. A. Perkins, Tr.	Norwich,	1,981 70	
New London and vicinity,	C. Chew, Tr.	New London,	1,280 43	
Middlesex Association,	Selden M. Pratt, Tr.	Essex,	791 95	
New Haven County East,	Samuel Frisbie, Tr.	Branford,	1,173 52	
New Haven City,	F. T. Jarman, Tr.	New Haven,	3,332 14	
Fairfield County East,	Silvanus Sterling, Tr.	Bridgeport,	920 33	
Fairfield County West,	Matthew Marvin, Tr.	Wilton,	1,796 81	
New Haven Co. Western } Consociation,	A. Townsend, Jr. Tr.	New Haven,	1,323 06	—31,730 47

## NEW YORK.

Buffalo and vicinity,	H. Pratt, Agent,	Buffalo,	690 25	
Geneva and vicinity,	C. A. Cook, Agent,	Geneva,	8,531 97	
Monroe County,	Ebenezer Ely, Tr.	Rochester,	3,301 55	
Oneida County,	Abijah Thomas, Tr.	Utica,	2,956 66	
St. Lawrence County,	Justus Smith, Tr.	Potsdam,	261 51	
Washington County,	Marvin Freeman, Tr.	Salem,	352 47	
N. Y. City and Brooklyn,	W. W. Chester, Tr.	New York City,	13,796 61	
Greene County,	Rev. Dr. Porter, Tr.	Catskill,	886 87	
Auburn and vicinity,	E. Ivison, Jr. Agent,	Auburn,	2,014 70	
Jamestown and vicinity,	E. T. Foot, Agent,	Jamestown,	176 67	—32,969 26

## VIRGINIA.

Richmond, Aux. Society,	Samuel Reeve, Tr.	Richmond,	1,450 00	
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## SOUTH CAROLINA.

Charleston,	Robert L. Stewart, Tr.	Charleston,	2,120 00	
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## VALLEY OF THE MISSISSIPPI.

Auxiliary Society,	W. T. Truman, Tr.	Cincinnati, O.	6,411 10	
Western Reserve,	Rev. Harvey Coe, Agent,	Hudson, O.	3,634 57	
Michigan Aux. Society,	Edward Bingham, Tr.	Detroit,	250 04	—10,295 71
				\$138,254 50



## A P P E N D I X .

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### OPINIONS OF THE DELEGATED MEETING OF THE THREE TAMIL MISSIONS ON A VARIETY OF SUBJECTS.

[Referred to at p. 106.]

[The following extracts from the minutes of a meeting of delegates from the Ceylon, Madura, and Madras missions at Madras in February 1839, are here inserted as adding to the stock of experience on a number of important subjects relating to missions among the heathen. The delegates were the Rev. H. R. Hoisington, principal of the Seminary at Batticotta, in the Ceylon Mission, the Rev. William Todd and the Rev. R. O. Dwight, of the Madura mission, and the Rev. Miron Winslow, of the Madras mission.]

*What is the opinion of the Delegation as to the extensive circulation of the Scriptures in Southern India?*

*Objections.* 1. But a small proportion of the people can read. Mr. Dwight states it as the opinion of Mr. Poor and others, that in the Madura District not one in a hundred of the whole population can read sufficiently well to justify our giving any part of the Scriptures. 2. In a free distribution there may be waste, as some will probably destroy them; and they may be made too cheap.

*Encouragements.* 1. There are instances of good done—a leaven is working—the capacity for reading is increasing. 2. Though the *proportion* of readers is not large, as the whole population is great there are many readers in the country. 3. In the distribution already made, care has been taken to give almost entirely to those only who can read with some readiness, and yet large numbers have been distributed. After considerable discussion it was

*Resolved,*—That the extensive circulation of the Scriptures gratuitously when they cannot be sold, and the sale of them, though for small sums, where that can readily be done, should by all means be encouraged; as the Press appears to be almost the only instrumentality by which the mass of the people can now be reached; only guarding as far as possible against waste, by giving books to those only who can read at least on the *ola*, or have children able to read, and to those who manifest some desire to obtain them.

*What means for preparing mission agents on the ground, native and Indo-Briton, and what encouragements should be given to such preparation?*

1. The Seminary at Batticotta stands first on the list of means, and should be encouraged, and, as circumstances allow, enlarged.

2. The boarding-schools of the Madura mission should be encouraged, and also their proposal eventually to form a seminary; only providing that, in case a strong central mission be established on the Coleroon river, it be left an open question whether the seminary should be there, or at Madura—it appearing to the delegation, on account of the great population of that region of

country, the probability of some students being obtained there from nominal Christian families, and its central position, that, in commencing a large institution to accommodate the three missions, it may perhaps be better to select for its location the country on the Coleroon, rather than Madura.

3. That for Madras it be recommended to form a female boarding-school as soon as circumstances may allow, and eventually a boarding-school for boys.

4. In regard to Indo-Britons, though we are not at present in a situation to do any thing for them, we would encourage all judicious efforts for their education, and hope eventually to aid in raising up assistants from among them; it being clear that the conversion of India must be expected mainly from the exertions of laborers raised up in the field from the natives and Indo-Britons.

*Is it desirable to attempt introducing self-supporting schools in India?*

It appears evident to the delegation that foreigners can never take upon them the education of the whole country, and there are evils connected with the charity system, affecting both the physical and mental habits of the students; but there seems no way of obviating most of these evils by any manual labor which can be introduced, and while the delegates would encourage every effort to introduce, even in the higher seminaries, habits of industry, and, when possible, manual labor, they think that little can be done at present in such seminaries, and that a beginning, if made at all, must be made in the smaller boarding-schools. They would encourage any judicious attempt of this kind, not so much in hope of any important relief to the funds of the school, as for the active habits which would be thus cultivated.

*Should encouragement be afforded missionaries for forming Christian villages?*

Our missions have as yet but little experience on this subject. Where native Christians can be brought together in a village, under circumstances to support themselves without embarrassing the missionary with pecuniary concerns or without putting the converts in the position of dependents on the charity of the mission, it may be well. It seems desirable to have them near each other for mutual aid and for the education of their children, unless in cases when, by being in a heathen neighborhood, they may be witnesses for the truth. Circumstances must decide whether they have sufficient firmness of character for this. The salt may well be diffused, if it do not thus lose its saltiness. As to forming Christian villages, which would offer worldly inducements to the heathen to become Christians, or such as would bring the missionary into contact with native converts in money concerns, it seems not well to attempt it. Encouragement may be given to the formation of congregations among the heathen, by extending a kind of pastoral care over such as are willing to join them and attend on instruction, though not true converts; and when inquirers are cast off by their friends, and are in a suffering state, charitable aid may sometimes be afforded. But the aim of the missionary should be to keep as clear as possible from all pecuniary entanglements with the natives, while sincere inquirers should have suitable aid, and Christians be assisted in getting into a position for self-support.

*What is the best method of destroying caste in the native churches?*

Bringing it to the cross of Christ. Light and love are the instruments. The chain of caste must be melted by burning love to God and man. The whole power of the gospel must be brought to bear upon it. Force will not break it. Rules may be proper, and church discipline when it can be used, but the Holy Spirit will alone destroy the idol. It is a hydra of so many heads and shapes that it seems only to multiply by division and accession. There must be a constant pressure upon it, and there is danger perhaps in our missions of growing weary in the contest. But the delegation think that



coercive measures would be likely either to fail wholly, or to produce only hypocrisy. They would allow no distinctions of caste at the Lord's table, or in the church, and would encourage voluntary acts of renunciation, in the church members, on their doing what is contrary to the rules of caste.

*Should missionaries be so stationed as to allow room for the operation of native assistants around them?*

The maxim is that *missionaries are to work PRINCIPALLY by others*—to be *leaders of the native troops*. They must of course have room. Only let them not be too far apart to act in concert. Let the two extremes of such diffusion as will produce weakness, and such concentration as will endanger collision be avoided, and let each missionary have, as far as possible, either a distinct field, or a distinct form of labor, and room to employ all the assistants he can assemble around him.

*Ought a missionary to be placed at a station alone?*

Generally it is peculiarly undesirable, and if married he should not be very far from some fellow laborer, unless where he may have the benefit of other christian society.

*What can be done for the better training of our native assistants?*

It is suggested that the missionaries go out more with them among the people, and thus "*show a more excellent way*"—give more attention to teaching them what they are to teach others—encourage systematic reading and study, especially of the Scriptures—aid them in preparing their addresses to the people, and frequently meet them for conversation and prayer. They must be instructed to "*meditate on these things,*" as well as "*give themselves wholly to them.*" Too much in the way of itineracy should not be required of them at first, but time allowed them for study, and their studies as well as labors directed. More of the system and plan of *Swartz* and some of the other German missionaries, in the way of daily inspection, would be an improvement, where it can be adopted.

*Should the teaching of English and the elements of science, as now done in Jaffna, be encouraged there, and adopted in the other missions?*

The delegation think it should, as far as circumstances may allow. They consider the indirect influence of the system, as well as the direct effect, very important. To qualify native assistants efficiently, we must give them English as a key to the treasures of that language, and discipline and enlarge their minds by a course of instruction somewhat liberal and thorough. The elements of mathematics and astronomy, so far as cultivated, are very valuable in this respect, and also as having an important bearing on astrology. True science saps the foundations of idolatry. The delegates would encourage the principal of the seminary at Batticotta in those labors which bear on the superstitions of the country, even when not directly religious; as the breaking up of the fallow ground is not less necessary, than sowing the seed.

*Do the delegates think that too large a proportion of our funds is devoted to education?*

We must ever keep in mind that our *great hope is with the young*, and on agencies raised up in the country. The school system affords the best method for preaching the gospel, and it gives encouragement to new missionaries by furnishing them with immediate employment, and enabling them to see some fruit of their labors. The delegation do not think that too much prominence is now given to education. It is their opinion that the number of native free-schools at Madras should be enlarged, when funds can be obtained,

and the plans of the Jaffna and Madura missions—to have soon at the former at least 100, and at the latter somewhat more than that number—should be carried out when practicable. It is thought desirable to have better teachers and better schools, even though the number should be smaller.

*What are the comparative claims on missionary societies of heathen living under a christian, and those under a pagan government?*

For permanent establishments, involving much expense, it is thought that a country under a christian government should have a decided preference, though certainly missionary efforts should be made also in other countries. The leadings of Providence in this respect may properly have great influence. Such are the openings for missionary labor in India, at the present time, (as well as in some other parts of the world under christian rule,) that this country seems to have peculiarly strong claims on the attention of the American churches, in preference to untried fields, and especially fields in which even the lives of missionaries are in danger.

*What style of living should be adopted by missionaries? Do the delegates think there is any important error in the missions on this subject?*

The style of living should be simple, and strictly economical; no sacrifice whatever to mere show; no affectation of gentility. But appearances may properly be regarded, when it can be done without too much expense of time or money. Attention to these things may promote cheerfulness, and cheerfulness health, and health usefulness. Missionaries are men and not angels, flesh and not spirit; and they move about with others who have bodies as well as souls. They must have suitable habitations, and food and decent clothing for themselves and families, and generally must be somewhat *according to the custom of the country where they are*. It is a mistaken economy which would lead any one to deny himself what his former habits of life, or his present circumstances make to be *really necessary* for his health and cheerfulness. If he is in a country where he cannot walk, he should have the means of riding; if where he cannot keep his health in a confined situation, he should have a larger house. A missionary in a town may be obliged to live in a different manner from one in the country. No general rule can be applied, where habits, tastes and circumstances are so varied; but great simplicity should be studied by each missionary in regard to himself, and much true liberality of feeling and charity as to others. The delegates are not aware that there are any serious mistakes in these respects in either of the missions.

The family allowance is too small to admit of any attempt at what would here be called *style*, and it is believed not to be too large for needed conveniences. Were the missionaries obliged to live in less comfortable houses, or to have less suitable clothing, or to be without horses or some other means of conveyance, the evil would be greater than the benefit.

*Would we advise societies to send out missionaries for a limited period?*

Not by any means, if they can be obtained for life. To receive them for a limited time would be lowering the standard of missionary qualification, and in the end, perhaps, it would lessen the number of missionaries. A missionary leaving his country only for a limited time, leaves part of himself behind; and is likely never to be a full missionary. He will from the beginning be more or less preparing to return. He will not probably apply himself thoroughly to the language, as he is to use it only for a little time. As he is looking out for reasons in favor of returning, he will be likely soon to find them. A few missionaries for life would probably be more valuable than many for a limited period, when a new language is to be acquired.



*Should missionaries return home to provide for their children ?*

Though in some sense the first duty of a parent is to his children, it must not be regarded as his *exclusive* duty, nor in every supposed form a *paramount* duty. He must, in almost any situation, do less for his children than he might if there were no other claims upon his thoughts. As he has given himself to the service of the church, in the cause of missions, he may trust his children as a sort of orphans to the care of the church, and continue in the field. The Lord will provide for them better than he can. The children need not in all cases be removed from him, though in the present state of society in India, it may usually be necessary for a time. But if the parents remain in the field, the children may return to it, and this is an important object to be kept in view. Where can such missionaries be found as the children of missionaries, familiar from infancy with the language of the country, to such an age as to secure at least some recollection of it, and with an adaptation of the organs of speech to its pronunciation ; and where will such children so naturally go (if pious and properly educated) as to the place of their birth, if their parents are still in the field ? Where a family is large and circumstances are *very peculiar*, it may be a reason for a missionary's returning home after many years of service abroad.

*What age, constitution, and habits are most suitable for a missionary to India ? Are the Committee sufficiently aware of the importance to a missionary of good, if not firm, health ?*

A missionary to an old mission should be young, that he may easily get the language, and that his habits may more easily be shaped to the climate. If he goes to form a new mission, more age may be an advantage, but generally a missionary should not be above thirty, where he is expected to get the language, unless he has a peculiar turn for it. As to habits they should be rather active than sedentary, but he should be *capable of study*, if not learned he should be able to learn, and ready to teach. His constitution should be good, not broken down, nor diseased ; but the most sanguine and robust need not expect the best health. There may be a proper distinction between pliancy of constitution and weakness. A bilious habit is undesirable, but too much may be feared from it, as too much may be hoped in favor of pulmonary tendencies, though the climate is friendly to the latter and unfriendly to the former. The advice of a skilful and candid physician should have much weight. The delegates do not know that the Committee are unaware of the importance of good health, when it can be found ; but in some instances, perhaps, they may not have been sensible of the danger of sending out those really diseased.

*May missionaries under any circumstances resist the rules of the Society under which they act ?*

There are no doubt reserved rights, in the contract between missionaries and their societies, and it is possible that these may be invaded. There may be legislation on points not contemplated in the contract. But in all common cases it is to be taken for granted, that those who have no interest in abusing power, will not do it ; and that the interpretation of the law belongs to the executive of the societies, rather than to the missionaries. If every missionary, or even every mission, is to decide whether a rule is to be obeyed, or not, there will be an end of rule. It is thought, therefore, that little short of that necessity which is above law, would justify any *nullifying* act. In case of rules pressing too heavily, there may be respectful remonstrance. Patient suffering, even of wrong, should be preferred to a greater evil. If remonstrance fails, the remedy is in seeking a dissolution of the connection, rather than in disobeying orders.

INSTRUCTIONS GIVEN BY THE PRUDENTIAL COMMITTEE TO THE REV.  
SHELDON DIBBLE, ABOUT RETURNING TO THE SANDWICH ISLANDS  
MISSION.

[The following instructions were delivered to Mr. Dibble at Brooklyn, N. Y., on the evening of Oct. 6th, 1839. They are inserted in the Appendix, as showing, among other things, the means by which the Committee are endeavoring, with divine aid, to render the christian churches formed at the Sandwich Islands independent of foreign aid at the earliest possible day; and are referred to at p. 130.]

*Beloved Brother*,—You are now about to end what you regard as your exile in your native land, and you hail with gladness your return to the home of your adoption, far away in the islands of the sea. There, not here, is your home—for Jesus's sake, and for the sake of the multitudes bought with his blood, whom he is now bringing into his kingdom through the gospel. Animated, as we trust, by His Spirit, who though rich in heaven, for our sakes became poor on earth, you find delight in resuming the missionary life. And you must know well what that life is. Your seven years experience in the field forbids those romantic feelings which you may once have had, and which often, no doubt, find a place in the breast of him who for the first time binds on his armor. And yet you rejoice. Aye, and well you may—so long as it is a truth that Jesus died, and that the gospel is not a fiction, and so long as the command is remembered to publish that gospel every where, and the promise, that the Savior will grant his gracious presence to those who obey that command. Who may rejoice, if the missionary may not? Who is more certainly doing his duty as a Christian? Who is more sure of the divine favor? And who of a crown of glory that fadeth not away? Yes, the missionary—the missionary returning to his field—he who goes forth expecting no more to see the home of his youth, and to die for Christ's sake in foreign lands,—*he* has a claim on joy, beyond all question greater than that of other men. And he does rejoice. After nearly twenty years of the most intimate converse with missionaries in a situation most favorable to know, we declare our belief, that as a body, missionaries among the heathen are the happiest of men. The promise to be with them always, uttered by the Savior, is not mere idle words. They have delightful consciousness of its truth. And herein may you, beloved brother, rejoice, and your joy no man taketh from you.

The field to which you are returning has some special allurements to one who takes pleasure in doing good. No where over the wide world are there such indications as there, of a harvest prepared for the sickle. The mission, from its commencement in the year 1820, has been singularly favored of the Lord. Its history is unparalleled in the records of the church, since the days of the apostles. Nor has the history of the people of the Sandwich Islands, for twenty years past, a parallel in the history of nations, excepting only that of the ancient people of God, the Jews. There has been a remarkable series of interpositions of God's providence and grace, all along, from the abrogation of idolatry, just twenty years since, down to the late wonderful turning to the Lord—such a series, indeed, as ought to arouse the churches from their long sleep over the ruins of the world, and urge them upon a mighty effort for its spiritual renovation.

You are expected to embark, with your family, early in the present week, in the ship *Lausanne*, Capt. Spaulding, bound to the Sandwich Islands. You will be favored with the society of brethren in the same work, though of a different religious denomination and proceeding to another field, with whom you will doubtless take delight in going often, during the voyage, to the throne of grace in company.



As the spring opens, if the Lord is pleased to give you a prosperous voyage, you will behold the towering summits of Hawaii. And anon there will be the meeting! Brethren in Christ, after a wide separation, will meet on a distant shore, and relate to each other their mutual experience of the Lord's goodness. What an interview! How like the meeting of saints in another and happier land! What holy fellowship! What themes for grateful praise! We charge you salute the brethren in our behalf with a holy kiss of charity. Tell them that we remember them in their prosperity, and shall remember them if they experience adversity. Tell them that they have our confidence and our love, and shall have our best endeavors to procure them the means of filling the islands, as they went forth hoping to do, "with schools, and churches, and fruitful fields, and pleasant dwellings." You are our epistle to them, a living epistle, and we commission you to say a thousand things, which we would gladly say in person, but cannot write. Make a true and faithful report of all you have seen and heard during your sojourn among us. Despire not our day of small things, and bring not up an evil report of the churches of your native land, in your communications with your brethren. The spirit of missions in our churches is yet in its infancy; but it exists; it is genuine; it grows and gains strength continually, though not rapidly; and we are looking and praying for the putting forth of that divine influence, which shall develop its gigantic powers in all the closely related departments of Christian benevolence. However much we may lament the imperfect zeal and enterprise of the churches in this work of the Lord, it is not to be presumed that any of us are so far advanced beyond a state of partial sanctification, as to be authorised to throw the first stone on this account; and the Committee have learned that harsh language, in appeals and remonstrances addressed to the Christian community, does no good. Therefore entreat the brethren of the mission to be meek and mild, however earnest they may be, in their calls upon the churches for aid; to entreat with all long suffering; to plead as fellow-sinners, not in anger, but in love. So far as we are able to discern the aspects of the times, as seen in the world of trade and commerce, we dare not authorize you to promise your mission an exemption from a second curtailment, which shall be more trying than the first; though we have strong hopes it may be avoided. It seems to be God's design to teach his people what is in their hearts, that they may thus be led to repentance—to show them how little hold the advancement of his cause among the heathen really has upon their affections; and also, by the fearful disasters thus brought upon the missions, as when some mighty conflagration consumes millions of wealth, to convince all, even the incredulous world, that the expenditures of missionary societies and the labors of missionaries have not been in vain. In the calamities that may possibly be coming, dear brother, be patient, and have faith in God; for the end of these things will be good. God's ways are never so mysterious as when he has some wonderful work to perform; and the deepest darkness precedes the breaking of the day.

The annual meeting of the mission will come soon after your arrival at the islands. The Committee have advised, from motives of economy both in time and money, that this meeting be hereafter a delegated, and not a general, meeting. At the same time, we are aware of the strong reasons in favor of a general meeting of the mission once a year, and are prepared to acquiesce in such a meeting, if, as the result of experience, the mission is decided in the opinion that it is expedient.

The work of national renovation among the islanders, will be just in that state of progress, at the time of your arrival, that it must be set forward still farther by a decisive impulse from without, or there will be danger of reaction and retrocession. Of this the mission appears to be fully aware; and could the patrons at home only become as much so, the means would doubtless be provided. But you have found by experience how difficult it is to make this subject well understood and strongly felt at home. The case, however, is a

plain one. Scarcely less than ten thousand souls have there been gathered in a single year into the visible church; but these converts are generally ignorant, without regular employment, and residing where but an imperfect watch can be kept over their conduct; and what is there to shield them from temptation, or guard them from apostacy? They cannot long remain where they now are. There is a strange discrepancy between their religious professions and engagements, and their social condition. Having no right to the soil, and being tenants at will, they of course have no powerful motive to industry, no habits of active employment, no proper foundation for intellectual independence and social happiness. Nor do the rulers yet know how to render their system of government a blessing to the nation. The whole national mind, from the highest to the lowest, is yet entirely dependent on their foreign teachers for all manner of instruction. There is not one person among the twelve thousand native church members, who is sufficiently educated and experienced to be ordained as pastor of the smallest native church. There is not one qualified to be a professor in the seminary. Comparatively few, if any, are competent to stand alone as instructors of common schools. They have no intelligent physicians, civilians, or artists. They have no idea of power, except that which is arbitrary; none of obedience, except what is servile. O how much is wanting, to enable them to exist and rise as a Christian community! And how soon must this be supplied, to enable them to rise at all, and secure a permanent national existence!

Now you will call the prayerful attention of your brethren to this momentous subject, until light begins to shine upon it. *We* do not despair, and *you* should not. The Lord hath indeed a controversy with his people; but if he meant to suffer those islanders to waste away and be destroyed, we may venture to believe that he would not have interfered so marvellously, as he has done, for their rescue.

The appointment of Mr. Richards, by the king and chiefs, as their chaplain, teacher and interpreter, and his willingness to have his connection with the mission dissolved that he might accept that appointment, are omens for good, showing how the Lord can unexpectedly provide for the exigencies which arise in his providence. And it may be found, that the very pressure upon the funds of the mission will operate as a motive upon the natives to come forward, sooner than they would otherwise do, in aid of their own christian institutions. How far it is wise to urge the duty of doing this upon the native churches, is a point to which many of our thoughts have been directed, and which will demand the best discretion of the mission. We perceive that the subject is environed with difficulties. The Scriptures throw but little light upon it. The great Apostle to the Gentiles did not think proper to allow some of the churches he planted to administer to his support, lest his influence over them should thereby be impaired; but this privilege he allowed to some, as for instance, the churches in Macedonia. It is certainly desirable, if it can be done without danger of the evil dreaded by the Apostle, that the native churches should furnish some part at least of the support of all their religious teachers at the islands. It is right in principle that they should do this, even though their poverty be great. The institutions of the gospel we have planted among them, are their own, and for their exclusive benefit. And ultimately, if these institutions are to be permanent on the islands, the native community must support them entirely. What the Committee desire is, that the native churches may be put, as soon as may be, on the footing of the feeble churches in our new settlements, and that each church engage to pay a certain portion of its missionary pastor's salary, on condition that the residue be furnished from the treasury of the Board, or, what is the same thing, from that of the mission. We well know that the natives can be trained to this only in a gradual manner, and as the result of much pains-taking and patient labor. The raising of a hundred dollars, in this manner, would cost the missionary more time, labor, and trouble, at first, than the money alone would be worth.



He would be obliged to apportion the sum among his people, minutely arrange the whole business, attend personally to the reception of the *articles* which each should contribute, (for the common people have no *money*;) and then to their disposal so that they might really aid in his support. We can hardly conceive of a more unpleasant way of providing for one's family; but neither can we conceive of any other method of teaching the natives how to support the institutions of the gospel among themselves, nor how we may create among them the *habit* of doing this. The process by which this is done among ourselves, is so simple and moves so easily, that we forget how much wisdom and time have been required to bring it to its present perfection. Remember, dear brother, that if this experiment is not made now by your mission, there is no prospect of its being made elsewhere, for a long time to come. Some, in the ardor of reasoning from extreme principles, may object to this as an attempt to ease the churches at home from a wholesome burden; but no man in the full exercise of his reason will argue thus. Could the native churches at the islands be induced to assume and maintain the footing of feeble churches until they can stand unaided, that fact alone would be a lever of mighty power to induce the Christian community to carry the work of missions as speedily as possible through all the islands of Polynesia.

At any rate, the Committee are of opinion, that the native churches should be made to feel it to be their duty to support their own *native teachers*. This is a point on which the Committee suppose there can be no doubt, in respect to the Sandwich Islands. And the inquiry should also be made from year to year in the annual meeting of your mission, how far the native churches can be induced to support the *scholars in the boarding-schools*, or at least those scholars who are hopefully pious, and in a course of liberal education. It would be worth a special agency and great labor to bring this about—not so much on account of the saving in the funds which are raised at home, (though that is an important consideration,) as that these institutions may be *nationalized*, and be rendered independent of all foreign aid as speedily as may be. The nation, the native churches, the colleges, academies and schools, and all the other institutions appertaining to a civilized and Christian community, which we are seeking, in dependence on divine aid, to introduce among them, should be placed, at the earliest possible time, in a situation to stand without us. This is the result at which you and we are aiming, and it is one we have a right to expect; though probably not until after most of us have rested from our labors.

The Committee have perceived with great pleasure, that some natives connected with the seminary at Lahainaluna have taken up the art of engraving on copper, and have engraved and printed an atlas of maps in a perspicuous and respectable style. Now could not these native engravers be set up in the business, without pecuniary risk to the mission, and, on their own responsibility, do the work of copperplate engraving and printing for the mission and for their own people? And could not those natives, too, who have been taught in our printing establishments to print and bind books, be put in the way of doing business for themselves on a small scale, by being furnished with printing for the mission? In this manner, under judicious management, the time may perhaps be hastened, when the press shall become fully domesticated at the islands, and exert its powers and scatter its blessings without any other aid than it shall derive from the reading capacity and habits of the people. The Committee are by no means confident that the time has come for these things, and these inquiries are therefore to be regarded merely as suggestions.

Your particular connection in the mission, dear brother, is with the seminary at Lahainaluna, as one of its three professors. The Committee share deeply with you and your associates in the regret, that they have had and now have no greater amount of funds to place at the disposal of this highly important institution. The spacious edifice already erected will accommodate

thrice the number of students now there ; and the extraordinary circumstances of the nation, in consequence of the late wonderful outpouring of the Holy Spirit, demand that the seminary should have its full complement of pupils. We feel, too, that there should be a more ample supply of apparatus, and of books, and also a medical professor ; together with the means of facilitating the self-supporting manual labors of the scholars, when out of school, on the lands appropriated to the seminary by the government. And who does not see, that numerous manuals and text-books, in the secular and sacred departments of learning, should be prepared and printed in the native language ? Mind can no more be educated there, without appropriate means and instruments, than it can here. And why should a liberal and learned education be deemed more essential here than there ? You need not fear that this important institution will be overlooked, or be undervalued by the Committee. We believe it to be vital to the success of all your other institutions—the main-spring in the system of means employed to renovate the islands.

Nor must the *seminary for educating females*, in another district of Maui, be suffered to languish. It is not less essential to our main object, than the other. Indeed the other must in a great measure fail without it, as the educated man is but half educated if denied an educated wife. Nor can the deep fountains of intellectual and moral ruin at the islands be reached and purified, nor the native mind be freed entirely from the shackles of superstition, nor the foundations for virtuous and honorable character be properly laid, except through the medium of early maternal influence. Both sexes must rise together. The wife, the mother, the woman, is relatively as powerful in her influence there, as she is here ; and here the power and importance of her influence are yet too much overlooked. As soon as the necessary funds are at command for the purpose, the seminary at Wailuku should be made the counterpart of that at Lahainaluna ; though we do not mean by this, that it should be endowed as expensively as the other, either in buildings, library, apparatus, or teachers. The best teachers, indeed, for female seminaries, provided they are properly educated, are females.

It having been settled by experience, that the most economical and satisfactory method of supporting missionaries is by fixed salaries, rather than on the plan of the common stock, it is probable that the Committee will be prepared to determine on the amount of salary in your mission, early in the ensuing year. But in respect to the other specific appropriations, and perhaps even in respect to that, much will be referred to the discretion of the mission. The practice, however, of limiting the sum-total of the annual expenditure in each mission, has become and will remain a part of our system. The mission will make the best use of their appropriation in their power, and will report, through the Treasurer of the Board, as to the manner of its disposition. Should *special* grants be made by the Committee to your seminaries, or press, or to any other object, these will of course be respected ; but otherwise, in appropriating the annual grant made your mission to its specific objects, the mission will be authorized to vary, if it sees reason for doing so, from the schedule of necessary expenditures it had previously forwarded, and which the Committee had before them when determining the amount of the grant.

If our remarks thus far have had a business aspect, that was a thing of course. So far as human agency is concerned, the work of bringing a barbarous nation under the steady and permanent influence of the gospel, is a business, an arduous labor, involving a multitude of cases that demand the suggestions of experience and reflection. The work is not one to be entrusted to dashing, unreflecting minds. It is not to be accomplished by mere itinerant proclamations of the gospel. It never was so accomplished. Leviathan was never thus tamed. The cause must be adapted to the effect, the means suited to the end. There is the same scope, the same demand for talent and wisdom in the missionary work, that there is in any other ; and we are specially concerned with the work as a labor, a business, an enterprise, on occasions like the present.



Perhaps the Committee ought not to bring these counsels to a close without adverting to the extraordinary number of native converts admitted to the church during the late revival at the islands. Whatever the result may be, there can be no doubt that there was an error in several of the churches in receiving members upon so short a probation. And there is strong reason to apprehend serious evils in those churches, as the result of that error. But the danger most apprehended by the Committee is, that Satan will take advantage of such evils to betray the brethren into mutual criminations, and thus give rise to alienations and divisions in the mission. Let the first symptoms of so monstrous an evil be met on all hands with that heaven-born spirit, which leads the possessors in lowliness of mind to esteem others better than themselves, and which is a spirit of love and conciliation of irresistible power to bind together the hearts of good men. Better disband those churches altogether, than suffer them to become the occasion of disunion among yourselves. But should the churches to which we refer disappoint our fears, and, through a miracle of grace, adorn their profession, we must still entreat the brethren to avoid the repetition of so fearful a risk in future; if for no other reason, out of deference to the views and feelings of the great body of their patrons. The tidings of that glorious work of the Spirit at the Sandwich Islands, has exerted far less influence among us than it would have done, had there been no precipitancy in admitting members into some of the churches, even had the number of admissions been not half so great as it was.

And now, beloved brother and sister, we bid you arise and go forth. Go, in the name and strength of the Lord of hosts. Go from country and friends, and toss upon the ocean-billows, and dwell afar off upon the sea girt islands of the great Pacific. Go, make your home among a people once degraded, intellectually, morally, socially, below the utmost depths of our conceptions; now raised, through the gospel of the grace of God, to the consciousness of spiritual life, and made to sit in heavenly places, and to exult in the hope of immortality and eternal blessedness. Go, not as travellers, not as merchants, not as votaries of science; but as humble missionaries of the cross of Christ. Live as such: and when you die, let the simple monument erected over your graves tell what you were, that the traveller, the merchant, the votary of science may read, and have their thoughts elevated, for a moment at least, from earth to heaven, from time to eternity. Your title, the work it implies, the call for the profession, and the reasons which justify it, all have a primary relation to what lies beyond the bounds of time, beyond the limits of the world. Go, then, and live and die as missionaries of the cross of Christ. Like Paul, determine to know nothing but Christ crucified. And oh, when the archangel's trump shall be heard on those islands, and you shall start into life, may thousands rise with you to testify to your faithfulness as missionaries of Christ, entrusted with the gospel for them. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.

With this prayer, and with the blessed hope it inspires, we bid you, beloved brother and sister, an affectionate FAREWELL.

## CONTENTS.

---

### Members of the Board.

Corporate Members, 3—Corresponding Members, 7—Honorary Members,	<i>Page.</i> 9
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### Minutes of the Annual Meeting.

Members present, 27—Organization, Report of the Treasurer, Report of Prudential Committee,	29
Returned and disabled missionaries,	30
Limiting the expenses of the missions,	31
Missionary House, 33—Agencies,	36
Returned missionaries,	38
Memorial from Berkshire Association—Vacancies in the officers of the Board—Place of the next meeting—New members,	39
Miscellaneous resolutions—Letters from absent members—Devotional exercises and public meetings,	41
Officers elected,	42

### Report of the Prudential Committee.

Domestic Department :—Obituary notices,	43
Missionaries dismissed—Missionaries sent forth,	44
Agents and agencies,	46
Publications,	49
Finances, 50—Aid from other societies,	51
Missions :—Zulus of Southern Africa,	52
Cape Palmas,	53
Greece,	57
Turkey :—Smyrna, 61—Constantinople, 63—Broosa, 71—Trebizond,	72
Cyprus,	76
Syria and the Holy Land,	79
Nestorians,	91
Mohammedans of Persia,	99
Mahrattas,	101
Madras,	105
Madura,	106
Ceylon,	110
Siam,	113
China,	118
Singapore,	122
Borneo,	124
Sandwich Islands,	126
Cherokees,	135
Choctaws,	139
Pawnees,	141
Oregon Indians,	143
Sioux or Dakotas,	145
Ojibwas,	147
Stockbridge Indians,	150
New-York Indians,	152
Abernaquis,	153
Summary,	154
Concluding Remarks,	155
 Pecuniary Accounts,	 157
Auxiliary and Co-operating Societies,	163
Appendix :—Opinions of the delegated meeting of the three Tamul missions on a variety of subjects,	165
Instructions to the Rev. Sheldon Dibble,	170











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